A

SERMON NECESSARIE FOR THESE TIMES.

Shewing the nature of Conſcience, with the corruptions thereof, and the repairs or means to inform it with right knowledge, and ſtirre it up to upright practiſe, and how to get and keep a good Conſcience.

To which is adjoyned a neceſſarie, brief, and pithy treatiſe of the Ceremonies of the Church of England.

By ANTHONY CADE *Batch. of Divinitie.*

2 Cor. 1. 12. *Our rejoycing is this, the teſtimonie of our Conſcience, that in ſimplicitie and godly ſinceritie, not with fleſhly wiſdome, but by the grace of God, we have had our converſation in the world, &c.*

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TO THE RIGHT REVEREND FATHER IN GOD, JOHN, LORD BISHOP OF LINCOLN, MY VERY good Lord and Patron.

Right Reverend Father in God, I have often with great comfort related among my friends what I obſerved about five yeares agone at my being at Buckden (*an ancient houſe belonging to the Biſhoprick of Lincoln*) *how bare, naked, and ruinous I had ſeen it in former times, and now worthily repaired and adorned by your Lordſhip: The cloiſters fairly pargetted and beautified with comely coportments and inſcriptions of wiſe counſels and ſentences; the windows*

*enriched with coſtly pictures of Prophets, Apoſtles, and holy Fathers; and beyond all, the Chappell for Gods immediate ſervice, moſt beautifully furniſhed with new Seats, Windows, Altar, Bibles, and other ſacred books coſtly covered, claſped, and emboſſed with ſilver, and gilt with gold; with Baſon, Candleſticks, and other veſſels all of bright ſhining ſilver; and with ſtately Organs curiouſly coloured, gilded, and enameled: no coſt ſpared to ſet forth the dignity of that houſe dedicated to Gods worſhip: And the whole ſervice of God therein performed with all poſſible reverence and devout behaviour of your own perſon, and all the aſſembly; and with the organs of ſweet raviſhing angelicall voices and faces of young men, lifting up with heavenly raptures all the hearers and beholders hearts to heaven, and enforcing me to think and meditate, When ſuch things are found on earth in the Church Militant, Oh what unconceivable joyes ſhall we finde in heaven, in the Church Triumphant! We have great cauſe to glorifie God for your Fatherhoods excellent care and coſt, in this and many * other places, where (as I heare) you have done the like: As alſo now more lately, for our moſt excellent worthy-minded Archbiſhops Grace, who proſecuting his own and ſome other Biſhops preparations, hath now notably begun, and happily gone forwards with the repairing of that moſt honourable ancient monument of Chriſtendome, S. Pauls Church in London, to the comfort of all good hearts, and glory of*

* At Lincoln, Weſtminſter, Cambridge, Oxford, &c. Where this Biſhop hath built chappels, libraries, &c. or garniſhed and furniſhed them with excellent books and maintenance for Scholars.

of our nation; and alſo to work an unity of faith, and uniformity of practiſe in the ſervice of God, and by all poſſible means to winne all adverſaries thereunto: which would be an incomparable joy to all true Chriſtian hearts.

But to return again to Buckden, *to my obſervations there, and to my preſent purpoſe; I did alſo ordinarily ſpeak among my friends, of the government of your great houſe, with all ſubjection and gravity, and of your hoſpitalitie (ſuch as S. Paul preſcribes to Biſhops) entertaining your numerous gueſts with bountifull proviſion, and feaſting them with variety and plenty of all good things, (but with exemplary ſobriety in your own perſon) and with wiſe, learned and religious diſcourſe, as wholeſome for their ſouls, as your meats for their bodies. But this I paſſe over now ſlightly, as beſide my preſent purpoſe: for my purpoſe was onely to ſhew, how by the former ſight of your houſe and Chappel, and the manner of Gods ſervice therein, I well underſtood your Fatherhoods religious minde and intentions; but much better by your private words to my ſelf afterwards,* viz. *That your deſire was, to have the Conſciences of all people (preachers and others) in your Dioceſſe, rightly informed, and ſoundly convicted of the lawfulneſſe, and perſwaded to the practiſe of the eſtabliſhed ſervice of God, with the Rites and Ceremonies of our happily reformed Church; and that your ſelf would leade them the way, and give them a fair * example. This gladded*

1. Tim. 3. 2.

* S. Auguſt. epiſt. 86. *in fine.* *Si conſilio meo acquieſcis, Epiſcopo tuo noli reſiſtere; & quod facit ipſe, ſine ullo ſcrupulo ſectare.* In uſing Rites and Ceremonies.

ded my heart more then the reſt. So that, not long after, being appointed by your Lordſhip to preach at a Viſitation at Leiceſter, I addreſſed my ſelf to improve my beſt ſervice to God and his Church, to our gracious Soveraigne Gods immediate deputy, to your Lordſhip the generall ſpirituall Father of theſe parts, and to our Countrey both miniſters and people, for the better ſetling of their Conſciences in theſe and other neceſſary points.

My ſermon preſently upon the hearing procured me thanks from many, even from the contrary-minded (formerly) and many deſired copies or the publication, as did alſo ſome of your own officers; which I alſo promiſed. And ſhortly after, having made my copie ready (with ſome additions which time would not give me leave to utter; and with a brief Appendix at the end, fitter for young preachers to reade at home, then for people to heare from the pulpit) I gave it to a friend to procure the printing: but my friend unfriendly kept it in his own or his friends hands ſo long, that till neare the end of this laſt yeare I could not get my copie again. At laſt having recovered it, and communicated it to ſome other learned judicious friends, they again importuned me for the publication, as a thing that undoubtedly would do much good to many unſetled ſouls. To which now I have condeſcended.

My good Lord, I beſeech you (and all my Readers) to beare with my long preface. I thought

thought it necessary to let the world know the two occasions, one of my preaching, the other of the late publishing of this sermon. Now, such as it is, I send and dedicate it to your Fatherhood, whose it is by the first appointment and all the service it can do: and so is the Authour thereof

Your Lordships in all humble service
and observance to be commanded

ANTHONY CADE.

[illegible] of sin. Agreeable of[illegible] [illegible] because
[illegible] are bound to keep [illegible] laws, especially [illegible]
[illegible] Lords, & laws of nature.

Conscientia est actus quo scientiam nostram
de [illegible] agimus, applicamus, quæ applica-
tio requitur vel justificabit vel ligabit vel
excusabit Aquin: 1. quæst. 79. art. 13.

ROM. 2. 15.

Which (Gentiles) *ſhew the work of the Law written in their hearts, their Conſcience alſo bearing witneſſe, and their thoughts the mean while* (or, *between themſelves*) *accuſing, or elſe excuſing one another.*

SAint Paul, to move all men to ſeek ſalvation by faith in Jeſus Chriſt (which he propounds chap. 1. verſ. 16. and proſecutes chap. 3. verſ. 21.) ſhews in theſe firſt chapters, that all men are in themſelves inexcuſable ſinners; The Jews ſinning againſt the law written in their *Books*, the Gentiles againſt the law written in their *Hearts*.

This ſentence convicts the Gentiles; but, by an argument *à minore ad majus*, much more confounds the Jews for ſinning not onely againſt their Naturall law, but againſt Gods law ſupernaturally revealed.

It hath three generall parts.

Firſt, *The very Gentiles have a Law-book in their hearts, written by the God of Nature.*

That is, God hath given ſuch a naturall

light and life unto mens ſouls, as enableth them to diſcern what is honeſt or diſhoneſt, right or wrong; and moveth them withall to do good actions, and avoid evil. This, in reſpect of the *Diſcerning light*, is by Baſil called *Naturale judicatorium*, a naturall judgement: The Schools call it Συντήρησις, records of the law of Nature preſerved in mans heart, for the rule of his life. In regard of the *Livelineſſe* of it, exciting and ſtirring up men to perform their duties, Origen calls it *Pædagogus Animæ ſociatus*, A ſchoolmaſter accompanying the ſoul, to teach man his duty and call for performance. Philoſophers glance at it in their *Bonus genius*.

Baſil. tom. 1. in princ. Prov. hom. 12.

Origen. lib. 2. in Epiſt. ad Rom.

Secondly, *Conſcience* (as it were *ſcientia cum alio, ſive conſenſus cordis, id eſt, voluntatis cum ſcientia*) *witneſſeth with God, and with us, or againſt us, whether we have performed this law, or not: and to that end, it writes a ſecond book, a Record, Hiſtory, or Chronicle of all our counſels, courſes, thoughts, words, and works:* which S. Chryſoſtome calls *Codex, in quo quotidiana peccata conſcribuntur*, A book wherein our daily ſinnes are written.

Chryſoſtom. in Pſalm. 50. hom. 2.

Theſe books ſhall be opened at the laſt day: and the dead ſhall be judged of thoſe things which are written in the books, according to their works, Revel. 20. 12.

Thirdly, *Our diſcurſive thoughts, comparing the Law-book (which ſhews what we ſhould do) with*

with our Chronicle (which ſhews what we have done) produce a third thing, a concluſion, either excuſing and acquitting us (for doing according to the law) or accuſing and condemning us (for doing againſt the law.) And thus Conſcience hath a power to comfort us (againſt all accuſations, diſtaſts, and reproaches of men) when we are in the right; and to check us having run into erroneous opinions or unjuſt actions, though for our profit or pleaſure, and with the worlds applauſe. So have we three parts of the text: the firſt *De jure*, the ſecond *De facto*, the third *De κρίσει*, of judgement.

The works of the Law written in the Gentiles hearts, concern God or our neighbour. 1. Part.

Concerning God, the Gentiles knew, 1. *Deum eſſe:* 2. *Qualis eſſet:* 3. *Adorandum eſſe.* 1. That there was a God: 2. That he had many tranſcendent properties: 3. That he was to be worſhipped. This S. Paul ſheweth Rom. 1. 20. *The inviſible things of God from the creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternall power and Godhead, ſo that they* (the very Gentiles) *are without excuſe.*

As Seafaring men, lighting upon an unknown Iſland, when they finde hedge-rows, houſes, and towns, know it is inhabited by Men, for theſe are not the works of Beaſts: So the meere Gentiles viewing the Heavens, Sunne, Moon, Starres, the Land and Seas,

Woods, Rivers, and all kinde of Creatures, farre exceeding the wit of Man to deviſe them, or his power to make them, or any the leaſt of them, conclude preſently,

I. 1. Theſe things had a Maker farre more excellent then Man; even that ſupreme power, which we call God.

II. 2. This Maker muſt in reaſon 1. be before the things made, as the cauſe before the effects: himſelf cauſe of all things, nothing cauſe of him; therefore *Eternall*. 2. He muſt alſo be *Almighty*, that could make all things of nothing, and ſuſtain ſuch a maſſe of creatures in ſuch excellent manner, ſo many 1000 yeares. 3. He muſt be moſt *Wiſe*, that made them all in ſuch order, variety, multiplicity, and diſtinction, every one perfect in his kinde; nothing defective or ſuperfluous in any creature: So wiſely, that without great wiſdome, ſtudy, and obſervation, not any one of them can be underſtood. 4. He muſt be more *excellent* then his work, having in himſelf all the perfection and excellencies that can poſſibly be found in any or in all his works laid together: ſince from him they all proceed. 5. He is alſo moſt *Good* and *Bountifull*, that hath made all for mans uſe or benefit, and given man wit and power to manage them all, even creatures much ſtronger then himſelf; to conquer and paſſe over the boiſterous ſeas upon his deviſed woodden tottering bridges; and to make

uſe

uſe of all things in the world for his profit and pleaſure. 6. He muſt needs be alſo moſt *Juſt*, to reward thoſe that are like himſelf, good and beneficiall to mankinde; and to puniſh thoſe that live diſorderly; for the continuation of the world.

III. See *D. Ames Medulla theologiæ, lib. 2. cap. 5.*

3. Their knowledge that this God muſt be worſhiped, they ſhewed by their Sacrifices, Prayers, Temples, and Prieſts, whereof we reade plentifully in Poets and Hiſtorians of all Nations. Sacrifices they offered as chief rents in acknowledgement that of him they held whatſoever they poſſeſſed; and as to the authour of their life, ſafety, protection, preſervation, and all other bleſſings; and as a kinde of thankfulneſſe for benefits received, and prayers for continuance and increaſe of their happineſſe. The divine ſcriptures mention the readineſſe of the Lycaonians at Lyſtra, to ſacrifice oxen to Paul and Barnabas for healing a creeple born lame, thinking them to be gods come from heaven in likeneſſe of men. And teſtimony of the Gentiles prayers we have in Jonas his ſhipmen upon the ſtormie ſeas, praying to their gods, and urging him to pray alſo. It ſeems alſo that all Nations were taught by the light of nature in prayer to bend the knee, to hold up their heads, to lift up their eyes, men to pray bare-headed, women covered, all with great reverence: as the hiſtories of the Syrians,

Acts 14.12, 13.

Jonah 1.5,6.

1. Cor. 11.4, 5,14,15.

Chaldeans, Ægyptians and other nations declare, and the Fathers obſerve. *Aug. de civ. Dei. Euſeb. de præpar. Evang. Cicero de natura deor.*

No Nation in the world, but worſhipped God after one faſhion or other. Some (ἀθεότατοι) had falſe gods: ſome (πολύθεοι) had many gods: none were meerly (ἄθεοι) without God. A God they knew there was in generall (though they erred in the particular, and ſomewhere erected altars* *to the unknown God:*) and for their gods worſhip they ordained Temples, Prieſts and Ceremonies, not without great honour, coſt, and magnificence: witneſſe the Temple of Diana at Epheſus, the Temple of Apollo at Delphos, of Jupiter Amon, of Iſis and Oſyris in Egypt, with many other: And great Kings and Princes were their Prieſts; *Rex idem hominum Phœbique ſacerdos.*

And though the vulgar had opinions of many gods, yet the wiſer ſort acknowledged but one; as the books *De Mundo* aſcribed to Ariſtotle, and Philo, ſay. The ſame God in regard of ſeverall offices, was called by ſeverall names; as, for moderating the ſeas, called *Neptune*; for moderating the windes, *Æolus*, &c.

For duties towards their Neighbours, The Gentiles knew and practiſed the ſubſtance of the whole Second Table: at leaſt, ſo

Bellar. De effect. ſacr. lib. 2. cap. 29. ſaith, Many ceremonies were in a ſort inſtituted in nature, and therefore common to all heathen, and all ſects: as, To lift up the eyes or hands to heaven, to bowe the knee, to knock the breaſt when we pray to God.

* Act. 17. 23.

ſo farre as concerned outward duties. Children honoured and obeyed their Parents, as Sichem did Hamor, not preſuming to take a wife without his conſent and employment. Murder every where moſt abhorred and grievouſly puniſhed. Abimelech King of Gerar would not come neare Sarah (hating Adulterie) when he knew ſhe was a mans wife. The Romane Lucretia prized her chaſtity above her life. Inceſt unheard of among the Gentiles. Wives ſubjection to their husbands commanded by Ahaſuerus: And compulſion to drink more then a man liſt, forbidden by the ſame Gentile Monarch. Wrong, oppreſſion, theft, defrauding any man of his right, forbidden by the generall rule, *Fac quod vis pati*; and, *Quod tibi fieri non vis, alteri nè feceris, Do nothing to another which thou wouldeſt not have done to thy ſelf.* *Reuſnerus* (*in Symbolis*) cites many heathen authours which deliver that rule. It was the common * word of *Alexander Severus*, which he cauſed alſo to be proclaimed by his heraulds, whenſoever he puniſhed his ſubjects or ſouldiers which had wronged any man. And for all other morall and civill righteouſneſſe, honeſty, juſtice, temperance, ſobriety, providing for the poore, helping the diſtreſſed, ſpeaking the truth, obſerving leagues, contracts, and promiſes, avoiding perjury, puniſhing vice, honouring vertue and living orderly, the

Gen. 34. 4. See *D. Williams Church, lib. 3 cap. 3. pag. 347.* Gen 20. 4, 5.

1. Cor. 5. 1.

Eſther 1.

Reuſner. in Symbol. Imperat. lib. 1. Symb. 29.

* Which he learnt of his mother Mammæa, the ſcholar of that great Origen. *Iſaacus Caſaub. Annot. in Julium Capitolinum.*

the Gentiles had many excellent laws, wiſely made and carefully obſerved. The generall obſervation of theſe in all nations, ſhewed the ſubſtance thereof to be naturall notions and principles written in their hearts: and the variety of their promulgations and penalties in ſeverall nations argued deductions and conſequents, drawn from thoſe naturall notions, by the force of reaſon.

Theſe naturall laws the moſt wiſe Creatour did write in the hearts of men, for theſe cauſes.

Cauſes and reaſons thereof.

1. That there might be a perpetuall difference betwixt men and beaſts. Had God given man a ſtrong wit, underſtanding, policy, and not withall a Conſcience, or naturall law to guide him; he had been of all Creatures the moſt dangerous.

2. To preſerve humane ſociety, and keep mens actions in ſome tolerable limits, by ordaining good laws, to bridle the diſorderly, and protect the innocent in quiet poſſeſſion of their rights, and for the common good: elſe (ſaith S. Auguſtine) *Quid ſunt regna, niſi magna latrocinia?*

Aug. de civitate Dei, lib. 4. cap. 4.

3. To be an ayd to man, better to ſearch out the Creatour and to ſerve him. We may ſay of God as *Seneca* ſaid of Nature, *Perditura fructum ſui, ſi ſolitudini oſtenderet*: He had loſt the fruit of his work, had he ſhewed it onely to beaſts which could not underſtand

Rom. 1.

underſtand it: ſo God had loſt his glory, and man his felicity.

4 S. Paul addes, (Rom. 1. 20.) To make the impious and unrighteous unexcuſable, if they did not according to that law, which their own Conſcience dictated unto them.

This was an ineſtimable benefit of God, to give every man ſuch a worthy guide of his life, for morall, civill, and divine duties; in obſerving whereof he might live with much comfort, credit, profit, and earthly happineſſe. *Uſe 1.*

And that theſe laws are undoubtedly juſt and equall, written by God himſelf (as the firſt Tables) and ſo legible, and in ſuch plain characters, that the unlearnedeſt man may reade them, though he know no letters of any other book; and in ſuch a language as men of all nations and tongues may underſtand them: and that a man hath this book for his counſellour at home with him; he need not make long journeys to ſeek for a counſellour, or tedious waiting to attend his leiſure, give coſtly fees to attain his counſell, which haply may prove doubtfull and untruſty: he hath this his boſome friend, free, faithfull, patient, as neare and as true to him as his own ſoul; with whom he may conferre again and again, at his leiſure and pleaſure, till he be fully reſolved what he may lawfully do, or muſt avoid. And

Uſe 2. This is yet a greater benefit, that this Law-book is not a dead thing, like other books containing dead letters or precepts; but (like the divine word of God written in the heart, Hebr. 4. 12.) quick, lively, powerfull, operative, and piercing; as Gods Lieger Ambaſſadour reſiding in our hearts, to ſhew us our duties and call upon us to do them: whereupon our Conſcience is not onely called a *Book*, but a *Schoolmaſter* alſo, to urge us to learn and perform our duties: *Monet, & movet: movendo docet, docendo movet.* God knowing our ignorance, gives us this book to inſtruct us; knowing our headſtrong inclination to evil, gives us this bridle to reſtrain us; and knowing our dulneſſe to all good duties, gives us this ſpurre to quicken us. And all this is our Conſcience, which, if we do amiſſe, ſhall ſcourge us. But

Pædagogus animæ ſociatus. Origen.

Conſcientia eſt ſpeculum, frænum, calcar, & flagellum.

Uſe 3. As the benefit is great, of this Light to guide us, and of this Heat to quicken us (as of the Sunne in the great world:) So is the danger great, if we ſhut our eyes againſt the *Notions*, and our hearts againſt the *Motions* of our Conſcience. For this is to be wilfully blinde, when we may ſee, or wilfully wicked when we do ſee our dutie, and do it not. This is plainly to rebell againſt God himſelf, to thruſt his Deputie out of his throne and office: This is to provoke the Lord to give us up to our own hearts luſts, and

and to have no further care over us: as Rom. 1. 24, 26, 28. And this is to draw upon us a moſt dangerous conſequence, by degrees through the cuſtome of ſinne, to make our Conſcience ſenſeleſſe, ſeared, cauterized, or to choke and kill it, or in ſuch ſort to extinguiſh the light and life thereof, that the greateſt ſinnes will be practiſed without any check or remorſe, to the intolerable hurt of the Church and Common-wealth, the ſhame of our lives, the damnation of our ſouls. Epheſ. 4. 17. *The Gentiles walk in the vanity of their minde:* 18. *Having the underſtanding darkned, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindeneſſe of their heart:* 19. *Who being paſt feeling, have given themſelves over unto laſciviouſneſſe, to work all uncleanneſſe with greedineſſe.*

Uſe 4.

In regard of theſe benefits and dangers, it behoveth us to have a double care,

Firſt, to keep our Law-book pure and perfect, leſt it miſleade us to ſinne, in ſtead of righteouſneſſe.

Secondly, to reade it and follow it diligently, leſt it ceaſe to be our guide, and become our accuſer.

The firſt man Adam, before his fall, had it pure and perfect, abilitie to know his dutie fully, and to perform it throughly: But upon his fall, he loſt his perfection, that is, the excellency

Ad bonum nil impediebat, ad malum nil impellebat. Magiſter lib. 2. diſt. 25.

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cellencie of the image of God, both in *Knowledge* (Coloſſ. 3. 10.) and *Righteouſneſſe* and *true Holineſſe* (Epheſ. 4. 24.) And in this his depraved image he begat his children: In whom, though the life of Conſcience was left, and light enough for performance of outward, morall, civill, and ſome religious duties, for preſervation of humane ſocietie and common life; yet no ſufficient light to attain to the knowledge of the myſteries of ſaving religion: as the Trinitie of the Perſons in the Unitie of the Godhead; the manner of our redemption by the incarnation and paſſion of the ſecond perſon in Trinitie; the pardon of our ſinnes, by his merit; our regeneration by his Spirit; our reſurrection to life eternall; and other points. The naturall man conceiveth or perceiveth them not, he thinketh them fooliſhneſſe, they are onely *ſpiritually diſcerned*, 1. Cor. 2. 14.

Gen. 5. 3.

As the naturall Conſcience was ſhort in theſe things, ſo it was much corrupted in other things. The Gentiles [a] held the truth in unrighteouſneſſe, [b] became vain in their imaginations, their fooliſh heart was darkened, the [c] profeſſours of wiſdome became fools. They [d] diſhonoured their own bodies with luſts and uncleanneſſe. In the foure laſt verſes of the firſt chapter to the Romanes Saint Paul exhibites a long Catalogue of their foul overflowing ſinnes, which they not onely practiſed,

[a] Rom. 1. 18.
[b] Verſ. 21.
[c] 22.
[d] 24.

practiſed, but took pleaſure alſo in the practiſers thereof.

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cellencie of the image of God, both in *Knowledge* (Coloſſ. 3. 10.) and *Righteouſneſſe* and *true Holineſſe* (Epheſ. 4. 24.) And in this
Gen. 5. 3. his depraved image he begat his children: In whom, though the life of Conſcience was left, and light enough for performance of outward, morall, civill, and ſome religious duties, for preſervation of humane ſocietie and common life; yet no ſufficient light to attain to the knowledge of the myſteries of ſaving religion: as the Trinitie of the Perſons in the Unitie of the Godhead; the manner of our redemption by the incarnation and paſſion of the ſecond perſon in Trinitie; the pardon of our ſinnes, by his merit; our regeneration by his Spirit; our reſurrection to life eternall; and other points. The naturall man conceiveth or perceiveth them not, he thinketh them fooliſhneſſe, they are onely *ſpiritually diſcerned*, 1. Cor. 2. 14.

As the naturall Conſcience was ſhort in theſe things, ſo it was much corrupted in
[a] Rom. 1. 18. other things. The Gentiles [a] held the truth
[b] Verſ. 21. in unrighteouſneſſe, [b] became vain in their imaginations, their fooliſh heart was darkened,
[c] 22. the [c] profeſſours of wiſdome became fools.
[d] 24. They [d] diſhonoured their own bodies with luſts and uncleanneſſe. In the foure laſt verſes of the firſt chapter to the Romanes Saint Paul exhibites a long Catalogue of their foul overflowing ſinnes, which they not onely practiſed,

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of our Law-book with dirt, or bring us aſleep in ſinne, that we cannot eaſily ſpie or reade them.

3. By interlinings of falſe precepts or principles of falſe teachers: as, to this precept, *Love thy neighbour*, the Phariſees added, *and hate thine enemy*: which interlining Chriſt put out again, and reſtored the text to his old integrity, Matth. 5. 43. as he did other doctrines of men, Matth. 15. and 23.

4. By miſtaking errour for true religion: as our Saviour ſaid to his Apoſtles, *They that kill you will think they do God ſervice.* Saint Paul once thought that he was bound in Conſcience to perſecute Chriſtians; he did it of zeal: and ſo the devout and honourable women, and chief men perſecuted Paul and Barnabas, and caſt them out of their coaſts, moved by erroneous devotion.

John 16. 2.

Acts 26. 9. Phil. 3. 6.

Acts 13. 50.

By the like errour, they that call themſelves Romane Catholicks (deceived by Jeſuiticall doctrine) perſecute the true Catholicks that conſtantly hold all neceſſary ſaving doctrine grounded on the holy Scriptures, and univerſally received in the Primitive Church (as the Proteſtants do) and refuſe onely the corrupt novell doctrines brought in by later Popes, and ſubmiſſion to their government: thoſe they perſecute, and ſeek by all means, even by treaſons, inſurrections, and murders of Princes, and maſſacres

Articles of 1562. art. 6.

Art. 22.

Art. 37.

of

of people, utterly to root out, and think ſuch courſes not onely lawfull but meritorious, and that they are bound in conſcience to practiſe them, eſpecially upon their Popes excommunications. A conceit and doctrine ſtrange and monſtrous, never heard of in the Church of God, of a thouſand yeares after Chriſtian religions firſt planting, and untill Satan was * looſed and permitted to deceive the nations. Then Pope Gregory the ſeventh began firſt to depoſe Princes, embroyling the Chriſtian world with unchriſtian warres, kindling that fire which hath been kept burning by many ſucceeding Popes, and is ſtill kept alive, blown continually with the breath of Jeſuites, and other the Popes Incendiaries.

But the weapons of the firſt beſt Chriſtians, even againſt perſecuting tyrants, were patience and prayers, not treaſons, murders, rebellions. We reade in Scriptures of wicked Princes reproved by the Prophets, but neither deprived of their ſtate, nor ſubjects animated to rebell, nor forreiners to invade. And if any Chriſtian Prince were excommunicated, that made him not in worſe ſtate then a Heathen (with loſſe of his goods, government, or life) but * *ſicut Ethnicus*, ſequeſtred from the bleſſing of the Church and Sacraments onely. The ancient Churches cenſures never proceeded further.

* Revel. 20. 2, 3, 7, 8. Greg. 7. formerly called *Hildebrand*, by many *Helbrand*, as one that brought this wilde-fire from hell into the Church; for from heaven it could not come. James 3. 13. *a wiſdome earthly, ſenſuall, deviliſh: ædificat ad Gehennam.* This Gregory was the firſt Pope that depoſed any Princes, &c. as ſaith old *Friſingenſis*, & late *Onuphrius*. See Cades Juſtification of our Church, pag. 42, 43. & pag. 46, & ſeq. & lib. 2. pag. 64. & ſeq.

* Matt. 18. 17.

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voluntatis Dei, as it informs us of Gods will, and ſo it hath in it ſelf the force of the Divine will, and is in ſtead of God unto us, as Gods Lieger Ambaſſadour, to ſhew us our dutie, and call upon us to do it: therefore as long as we underſtand & acknowledge it to be ſo, it bindes us unto obedience as unto God. To do therefore that which thy Conſcience ſaith is unlawfull (or while thou doubteſt it is unlawfull) is to incurre damnation, Rom. 14. 23. *He that doubteth, is damned if he do it, becauſe he doth it not of faith: for whatſoever is not of faith, is ſinne.* Though it be clean in it ſelf, yet to thee it is unclean, if thou thinkeſt it ſo, as Saint Paul ſaith there, verſ. 14. He that doth againſt his Conſcience, doth againſt the will of God, *quamvis non materialiter & verè, tamen formaliter & interpretativè*, though not in matter and truely, yet in form and by interpretation; becauſe he doth that which he thinks is againſt Gods will. And this is reduced to the lack of the fear of God, to venture to do that which thou judgeſt God hath forbidden, and ſo hath written in thy Conſcience, which muſt be Gods witneſſe with thee, or againſt thee, and whereby thou muſt be judged.

See Ames *de conſcien. lib.* 1. *cap.* 3. *n.* 13. & *cap.* 4. *n.* 6. & Rob. Sanderſons ſer. upon Rom. 3. 8.

Cicero *Offic. lib.* 1. *Bene præcipiunt, qui vetant quicquam agere, quod dubites æquum ſit an iniquum: æquitas lucet ipſa per ſe; dubitatio cogitationem ſignificat injuriæ.*

Queſt. 2. *May a Chriſtian Prince urge his ſubjects to obſerve ſuch ceremonies in Gods ſervice, as he knows to be lawfull, though ſome ſubjects think them unlawfull, or doubt of their lawfulneſſe?*

I muſt anſwer this queſtion, by firſt laying ſome grounds thereof in a few Propoſitions.

1. *It is abſolutely neceſſarie that in performing the outward works of Religion, ſome outward rites and ceremonies be obſerved.* For, people cannot meet together, Gods ſervice cannot be performed, Religion it ſelf (whether true or falſe) cannot poſſibly ſubſiſt or continue, without times, places, orders, cuſtomes, words and actions preſcribed and obſerved: as Saint Auguſtine urgeth, *Tom. 6. Contra Fauſtum, lib. 19. cap. 11. & ſeq.*

See Calv. *Inſt. lib. 4. cap. 10. Sect. 14. & 30.* D. Burges Anſwer, *pag. 81. & ſeq.*

2. *The ſame ceremonies in particular are not preſcribed in Scripture for all Churches.*

See D. Burges Anſw. *pag. 8. & ſeq. & pag. 75. & ſeq.*

The ſubſtance of Religion muſt be the ſame in all places; ceremonies may varie: as S. Auguſtine and S. Ambroſe joyntly teach. *Aug. epiſt. 118.*

For one manner of diſcipline may fit a free citie, another a large kingdome: one in peace, another in perſecution: one under heathen kings, another under Chriſtian: one in a Church newly planted, another in the ſetled State. Our Saviour inſtituted the Communion in a chamber, and after ſupper; we in our ſetled Church celebrate it in Temples, and in the morning: for Chriſts Apoſtles and the faithfull in their time celebrated it in private houſes, and any time of day.

Luke 24. 30, 31, 33, 35. Act. 2. 46. 1. Cor. 11. 21, 22. 1. Cor. 11. 19.

In the ſpring of the Church the *feaſts of love* were of good uſe, which S. Paul in ſhort time

found fit to be abrogated. Threefold dippings in Baptiſme, ſtanding (not kneeling) at prayers betwixt Eaſter and Whitſuntide, and many other things uſed by the Ancients, are now generally left off. So that

See my Juſtif. or Countercharm, pag. 209, 210, 211.

3. *Particular Churches are left to their own wiſdome, to chooſe ſuch ceremonies as may beſt fit them, obſerving S. Pauls generall Canons, Let all things be done decently, and in order: and, Let all things be done unto edifying.*

1. Cor. 14. 40. & verſ. 26. Calv. *Inſt. lib.* 4. *cap.* 10. *ſect.* 30. D. Burges *pag.* 75. *& ſeq.*

Since, beſide the internall ſubſtance of religion, ſome outward things muſt of neceſſitie be done in the publick aſſemblies of the Church (which we call ceremonies) how thoſe muſt be done, and to what end, S. Paul here preſcribeth: the manner, *orderly*, without confuſion; *decently* or comely, for reverence; the end, for edification, to ſtirre up the aſſemblies mindes, the better to conſider of the holy myſteries, and embrace the inward vertues. One of the notes which *Gregorius de Valentia* makes of the Church, is, That it is the moſt orderly ſocietie in the world.

Many miſlike our Church-rites, becauſe no where commanded in Scripture. I anſwer, No more are thoſe which they like. Is the Cap and Surpleſſe no where commanded? no more is the nightcap, nor black cloke or gown. Is kneeling no where commanded at Communions? no more is ſitting, nor ſtanding: and ſo of the reſt. But where are any of theſe forbidden

bidden in Scripture? If neither commanded nor forbidden, and yet ſome decent ornaments and geſtures commanded in generall: then the particulars are left to the wiſdome of the Church, to chooſe either this or that. Hereupon we finde that

4 *In ſeverall particular Churches, the rites have been ſeverall and different, and not cenſurable by other Churches.*

Becauſe the ſeverall Churches made choice of ſuch orders as in their own judgement agreed beſt with S. Pauls canons of *Order, Decencie*, and *Edification* in their times and countreys. The Queen (an embleme of the Church) was not onely *glorious within*, (by holy and heavenly doctrine) but without alſo, ſtanding *in a veſture of gold, wrought about with divers colours*, that is, divers comely orders and ceremonies, as S. Auguſtine interprets them, *Epiſt.* 86. towards the end. Pſal. 45.

Now the judgement of ſome particulars, may not prejudice or cenſure others, becauſe the opinions and reaſons of men are often different upon one and the ſame point, and each one abounds in his own ſenſe: as, for the geſture in receiving the holy Communion, ſome condemne kneeling, as Popiſh and ſuperſtitious: others condemne ſtanding, as Jewiſh and irreligious: others condemne ſitting, as an irreverent and unmannerly geſture to receive ſo heavenly a bleſſing.

But

But the determination of this point I will ſhew you in the words of two ancient grave learned Fathers, Saint Auguſtine, and Saint Ambroſe. Saint Auguſtine in his 86 epiſtle, and again in the 118 epiſtle, writes, how his mother Monica being with him at Millain, was much troubled in minde becauſe there they faſted not on ſaturdayes, as in her countrey they did; and that, to ſatisfie her the better, he asked Saint Ambroſe his advice: who anſwered, I can give you no better advice, then to do as I do: When I am at Rome, I faſt on ſaturdayes; when here at home, I faſt not: *Sic etiam tu, ad quam fortè Eccleſiam veneris, ejus morem ſerva, ſi cuiquam non vis eſſe ſcandalo, nec quenquam tibi: Do you ſo alſo; to what Church ſoever you come, obſerve the cuſtome thereof, if you will not offend any, nor have any offend you.* This ſatisfied his mother: and himſelf often repeating it in his books counted it as an Oracle come from heaven. Here we ſee even in cities of the ſame countrey of Italy, there were ſeverall cuſtomes and ceremonies: and Millain was no more bound to the orders of Rome, then Rome to thoſe of Millain: which I wiſh all good men to conſider well, and to reſt ſatisfied in theſe things with the judgement of theſe two great lights of the Church, Ambroſe and Auguſtine; and all good women, with Monica, not to be of thoſe mens mindes, *Qui, niſi quod ipſi faciunt,*

Aug. *epiſt.* 86. *in fine, & epiſt.* 118. *paulo poſt initium.*

Aug. *ibid.*

ciunt, nihil rectum exiſtimant, that think nothing right but what themſelves do. Saint Auguſtine ſaith there determinately, *Totum hoc genus rerum liberas habet obſervationes: Nec diſciplina ulla eſt in his melior gravi prudentique Chriſtiano, quàm ut eo modo agat, quo agere viderit Eccleſiam, ad quamcunque fortè devenerit: The obſervation of all the ſorts of theſe things is free, and at liberty: neither can there be any better rule for a grave and wiſe Chriſtian, then to do as he ſeeth that Church do, to which he chanceth to come.* And he concludes his 86. epiſtle thus, *Si conſilio meo libenter acquieſcis, Epiſcopo tuo in hac re noli reſiſtere; & quod facit ipſe, ſine ullo ſcrupulo vel diſceptatione ſectare: If you be willing to reſt upon my counſel, do not reſiſt your Biſhop in this matter; but what he doth, follow you, without ſcruple or arguing.*

Epiſt. 118. Greg. *Epiſt. lib.* 1. *cap.* 41. *In una fide nihil officit ſanctæ Eccleſiæ conſuetudo diverſa.*

5. *In Nationall Churches, or whole Chriſtian Kingdomes, who ſhall be judge to ſet down and impoſe what is decent, orderly, and fitteſt for edification?* Shall private men? That may not be; for their opinions are various: and then in ſeverall congregations we ſhould have ſeverall ceremonies and faſhions, one croſſing and condemning another, with much diſquietneſſe and offence, *Quot capita, tot ſchiſmata* (ſaith Saint Hierom) endleſſe diſtraction and confuſion.

Reade Socrates *eccl. hiſt. lib.* 5. *cap.* 22. & Sozomen. *lib.* 7. *cap.* 19.

If no private men, then we muſt conclude,

The King (or chief governour of the whole nationall Church) *muſt be the ſupreme judge*, and none other; and that for two reaſons.

1. He onely hath power to gather together the moſt godly, wiſe, and learned men in the whole kingdome, and (if need be) to have the advice and judgement of the beſt learned in other nations, by whoſe grave counſels he may with great maturitie of judgement ſet down orders fitteſt for the whole nationall Church.

2. He onely hath power to impoſe them upon all congregations within his dominions, for unitie and uniformitie, and to inflict puniſhment upon the offenders: for, *Lex ſine coërtione nulla eſt*; To make a law, and not compell men to keep it, (and ſo let every man ſtill do what he liſt) is to no purpoſe.

Concluſion Therefore the concluſive anſwer to this ſecond queſtion is, *A Chriſtian Prince may, yea and ought to impoſe upon his ſubjects ſuch ceremonies in Gods publick ſervice, as he knows to be lawfull and convenient for order, decency, and edification, and compell men to obſerve them, for the preſervation of unitie, uniformitie and peace of the Church in his dominions.* And

6. *They that reſiſt ſuch Magiſtrates in ſuch things, do grievouſly ſinne againſt God. They reſiſt the ordinance of God* (ſaith S. Paul, Rom. 13. 2.) *and procure to themſelves damnation:* And, (verſ. 5.) *Ye muſt needs be ſubject, not onely*

onely for [a] *wrath, but alſo for* [b] *Conſcience ſake.*

[a] *Neceſſitate externâ.*
[b] *Neceſſitate internâ.*

Queſt. 3. *What is then to be done, when thy Prince* (Gods deputy, and in Gods ſtead) *commands thee, and thy Conſcience* (Gods deputy alſo, and in Gods ſtead) *forbids thee the ſame?* ſince in obeying thy Prince, thou ſinneſt againſt thy Conſcience; in obeying thy Conſcience, thou ſinneſt againſt thy Prince: in both againſt God, becauſe they both have their authoritie from God to command thee, and to binde thee under pain of damnation, not to offend.

The anſwer then to this third queſtion is, *The Conſcience muſt be reformed:* For otherwiſe, here is a labyrinth ſo incloſing the poore ſoul, that as long as the Conſcience continueth in this errour, it is unpoſſible to come out without ſinne. Therefore I wiſh that all good means may be uſed to avoid ſinne and damnation.

On the Magiſtrates part, I wiſh (with many other good men) theſe cautions to be obſerved: and I finde they have been well obſerved.

Mr. Slater in Rom. 2. Mr. Maſons ſerm. at Norwich, &c. *pag.* 70.

1. That great care be taken for amending the Law-book of Conſcience; that is, for better information of the *erring*, and reſolution of the *doubting* Conſcience. As Ezra gathered all the people together (Nehem. 8. 1, 3.) read the law unto them, and he with

others made the people to underſtand it (verſ. 7, 8.) and in the chapters following they all made a covenant of obedience to the Lord. This order alſo took Jehoſhaphat, 2. Chron. 17. and 19. So did the Proteſtants in reforming the abuſes crept into the Church. Our Queen Elizabeth of bleſſed memory, firſt cauſed the people to be taught and rightly informed throughout the land, and after that eſtabliſhed the reformation.

2. Chron. 17. 7, 8, 9. and Chap. 19. 4. *Vide Camdeni Annales Eliſabethæ, pag. 26. edit. Lugd. Batav. anno 1625.*

2. That the ſcrupulous be not too hardly dealt withall upon any ſudden proceeding: for they ſinne not willingly, but of a pious humilitie and fearfulneſſe to offend God, and therefore are much to be pitied, and better inſtructed.

3. That compulſion or puniſhment be not haſtened ſo long as there appeares a deſire and godly endeavour to be better informed. But

4. Theſe things being firſt well performed, firſt ſufficient information offered, ſecondly a tender uſage of the parties, and thirdly a convenient time given to ſettle the Conſcience; men not yeelding may be accounted refractarie and obſtinate, rather then tender-conſcienced: they ſeem not now to be *errones* but *turbones*, contumacious troublers and

Aquin. in Ep. ad Rom. cap. 14. lect. 2. To avoid ſcandall of little ones, a man muſt deferre the uſe of things lawfull, till a reaſon may be rendred to remove the ſcandall: but if the ſcandall ſtill remain after the reaſon rendred, it ſeems not to proceed from ignorance or infirmitie, but of malice, and ſo belongs to the ſcandall of Phariſees. *See Miſons ſerm. pag. 56. & Zanchins de redempt. cap. 17. fol. 493.*

diſquieters of the peace, unitie, uniformitie, and happineſſe of the Church, which Chriſtian Kings are bound in Conſcience to preſerve: and as they have in love uſed all good means to win the humble, ſo now in juſtice they muſt puniſh the diſorderly, to preſerve unitie. I dare not ſay (as S. Auguſtine ſaid of unitie in ſound doctrine, *Pereat unus potiùs quàm unitas:* but, in our diſcipline, I may boldly ſay with our laws, *Mæreat unus potiùs quàm unitas.* For, continuance in errour through wilfull neglect of the means of better information, is cenſurable of obſtinacy, and diſobedience both to God and the Prince.

On the peoples part, I wiſh theſe things to be ſeriouſly conſidered.

Firſt, ſince it hath pleaſed Almighty God to give us wiſe, religious, and gracious Princes, nurſing Fathers and Mothers to his Church, who have already baniſhed the intolerable tyrannie, corruptions and abuſes crept into the Church, reſtored us to free libertie of Conſcience, and peace of pure religion, and by good laws, officers, and other provident and potent means protected and preſerved it and us: We the ſubjects ſhould take this for a benefit ineſtimable, not abuſe it to the liberty of new opinions, or to the looſeneſſe and diſſolution of publick government, but to be moſt thankfull to our

Mr. Slater *in* Rom. 2.

Princes for it, give them all poſſible content, and yeeld our ſelves more willing and ready to all civill burdens.

See B. Jewels Apologie, *edit. Londin.* 1591. *pag.* 170.

Secondly, that theſe conſtitutions were firſt and chiefly directed to thoſe true neceſſary ends preſcribed by S. Paul, *Order*, *Decencie*, and *Edification*: and ſecondarily (with reſpect to former ages, and the preſent ſtate of neighbour nations) to the greateſt grace and honour of our Church, in that (beſide the inward ſubſtance of doctrine) they make the very outward face of our Church as like as may be to the moſt ancient and pureſt Churches, which yeelded ſo many thouſand Martyrs for the teſtimony of the truth in their times, and lately alſo in Queen Maries time a number more, living and dying in the liking or practiſe of them. And thirdly they tend to the ſtopping of the mouthes of our clamorous adverſaries, which charge us with continuall newfangledneſſe, and utter miſlike of the faſhions of the moſt ancient glorious Primitive Church.

This is ſhewed plentifully in the Appendix hereunto annexed.

Thirdly, that our ceremonies are confeſſed by the moſt excellent Divines of forrein reformed Churches to be no way unlawfull or forbidden by the word of God, either in direct words, or by neceſſary conſequence: Neither are they impoſed as things abſolutely neceſſary to ſalvation, or as parts of Gods proper worſhip, but as things meerly

in

in their own nature indifferent: Nor as things in themſelves binding the Conſcience, further then as they are commanded by the Magiſtrate: Neither commanded by the Magiſtrate as things perpetually neceſſary, but to be altered or abrogated by the wiſdome of the governours, as may beſt fit their times and nations. And they have been ſo ordinarily uſed without ſcruple of Conſcience, by the moſt godly both ancient and later Martyrs, who never ſuſpected any Heatheniſme, Judaiſme, Papiſme, or Superſtition to be nouriſhed by them.

Laſtly, let it not be paſſed over without due thankfulneſſe to God, and great joy to our hearts, that our Church continuing in the uſe of theſe ceremonies hath been continually bleſſed with ſuch conſtant peace, proſperitie, happineſſe, and honour, as no other reformed Churches have ever yet attained unto. Therefore, let not us be led with a ſpirit of contradiction, or ſingularitie, but think humbly of our ſelves, reverently of our rulers, and of the godly learned, and have alwayes a deſire to be rightly informed, and meekneſſe of minde to yeeld to the truth, when it is once made evident, and having alwayes one eye fixed upon the nature of things indifferent (and therefore lawfull) and the other upon the duty of a ſubject to his ſoveraigne (and therefore neceſſary.)

Generally,

Generally, (to conclude this whole part) here is 1. A neceſſity of much hearing and reading of the word of God, for the right information of our Conſcience, and ſtoring our naturall Law-book with ſupernaturall principles and directions both for faith and life: and conſequently, here is

2. A neceſſity of learned, diligent, and conſcionable preachers, not onely to imprint true rules in the books of mens Conſciences, but alſo to ſtirre and rouze them up to look into and carefully to reade their book, againſt the ſpirituall lethargie, ſleepineſſe, dulneſſe, and lothneſſe which either cuſtome of ſinne, love of the world, faſhions of men, or policy of the Devil, brings upon them. And herein we are greatly to magnifie our gracious God, who hath furniſhed our Church with abundance of able and diligent preachers, young and old. In the youngeſt ſort, our young Samuels, young Daniels, young Timothies, I do much reverence Gods gifts and graces: but withall I heartily deſire them adviſedly to reade, and diligently to practiſe the profitable directions of our Gracious Princes, the Defenders of our faith, our late learned and judicious King JAMES, and the inheritour of his fathers piety as well as of his kingdomes, our preſent King CHARLES: who finding unexpected increaſe of Papiſme, Anabaptiſme, and other Sects, in this cleare light of the Goſpel,

See K. James his letters to the Archb. and the Archbiſh. letters to other Biſhops *anno* 1622. and K. Charles his proclamation and letters to the Archbiſh. in his two firſt yeares: the copies may be had in every Regiſters office, by order.

Goſpel, and in this plenty of Preaching, thought good (by their Proclamations and letters to our Biſhops) to give to all preachers, and ſpecially to the younger ſort, directions (yet no other in ſubſtance, then S. Paul gave to young Timothy) how to behave themſelves more profitably in their teaching, then formerly ſome of them had done. The chiefeſt directions were theſe. 1. To forbear all deep, needleſſe and endleſſe queſtions, too hard for the peoples capacitie, and tending rather to ſtrife then edification, as Saint Paul doth, 1. Tim. 1. 4. and 6. 4, 5, 20. and 2. Tim. 2. 16, 23. 2. To continue in the doctrine already eſtabliſhed (and for the eſſence, ſubſtance, effect, or naturall inference, comprehended in the Articles of the yeare 1562, the Homilies, and the two Catechiſmes, the leſſer and the greater) by which doctrine, ſuperſtition, idolatry, and hereſie was driven out, and this bleſſed reformation happily ſetled in our Church: and thus Saint Paul did alſo, 1. Tim. 1. 3. 2. Tim. 1. 13. and 3. 14. like that of the Galat. 1. 6, 7, 8, 9. 3. To uſe diligent Catechizing in the after-noons, and to confine all their teaching to thoſe two ſpeciall heads of true faith and good life, as S. Paul doth, 2. Tim. 1. 13. 1. Tim. 1. 5. and 2. Tim. 2. 22, 24, 25.

Theſe directions of our Princes, and Canons of Saint Paul (commended unto us both

by Regall and Apoſtolicall authoritie) I wiſh may be throughly obſerved by us all: aiming above all things at the ſound and profitable informing and exciting of our peoples Conſciences in all ſaving truth and Chriſtian duties, as the chief [a] end of all our preaching, whereby we ſhall by Gods bleſſing make the Church [b] firm in faith, [c] pure in heart, [d] peaceable in life, and [e] precious in the eyes of God and men.

[a] 1. Tim. 1. 5, 6, 19. and 3. 9. Heb. 10. 22. and 13. 18.
[b] Eph. 4. 14.
[c] Matt. 5. 8. Tit. 1. 15.
[d] 2. Tim. 2. 22. Rom. 12. 18. Matt. 5. 9.
[e] Acts 23. 1. and 24. 16. 2. Cor. 1. 12.

Thirdly, here is a neceſſity alſo that the hearers be well catechized in the grounds of Religion, gathered out of plain places of the Scriptures, and write in their Conſcience all the fundamentall points and neceſſary doctrines of Religion, by hearing, reading, obſerving; and learn to draw out of them good uſes for practiſe and guide of their lives, as a good [f] Scribe well inſtructed to the kingdome of heaven, or a good houſholder, that for all uſes can bring out of his treaſury things new and old: that they may be able, not onely to inſtruct their families at home (their [g] wives, their [h] children, and [i] ſervants) but alſo to [k] *try the ſpirits* of teachers *whether they be of God*; not to [l] *deſpiſe propheſyings* (or preaching) but to *prove all things*, and *hold faſt that which is good*, (for that precept was not given onely to Paſtours and Doctours, but to the whole Church of the Theſſalonians, 1. Theſſ. 1. 1.) as the [m] Bereans tryed the doctrine

[f] Matt. 13. 52.
[g] 1. Cor. 14. 34, 35.
[h] Ephe. 6. 4.
[i] as Abraham did, Gen. 18. 19. and Joſhuah, Joſh. 24. 15. and David, Pſal. 101. 2, 6, 7.
[k] 1. Joh. 4. 1. 2. Tim. 3. 5, 6. Matt. 23. 15.
[l] 1. Theſ. 5. 20, 21.
[m] Acts 17. 11.

ctrine of Paul and Silas; *They received the word with all readineſſe of minde*, but *they ſearched the Scriptures dayly, whether theſe things were ſo*: As our Saviour biddeth, [n] *Search the Scriptures, Trie the ſpirits*, [o] *Beware of falſe prophets*, and *of the* [p] *leaven of the Phariſees and Sadduces.*

[n] John 5. 39.
[o] Matt. 7. 15.
[p] Matt. 16, 6, 12.

Fourthly, a neceſſitie alſo of ſome ancient learned men, and long ſtudents, ſuch as have read the ancient Fathers, and Eccleſiaſticall hiſtories, to ſhew the rites and ceremonies (beſide the doctrine) of the ancient Primitive Church in the beſt and pureſt times. You may heare with much profit and comfort all Preachers, even the youngeſt in their freſheſt wits, memory, and ſtrength, for points of ſalvation, taught in the holy Scriptures, within their reading, and compaſſe of ſtudie: but for rites and ceremonies truſt onely the graver and well-read Divines, which have ſearched Antiquity; that our Church-rites may come as neare the pureſt and ancienteſt Church as may be, without any affectation of noveltie.

Hitherto I have ſpoken of the firſt part of my text, The Law-book of Conſcience, with the properties, cauſes, uſes, manifold depravations, and neceſſary reparations thereof. Now I proceed to the ſecond part, *The Chronicle of Conſcience.*

II. PART.

Their Conſcience alſo bearing witneſſe.

AS formerly witneſſe to the truth and equity of the Law-book, and thereby exciting us to the work thereof: ſo now a witneſſe to God and to our hearts whether we perform the Law or not.

Doctrine. For, *Conſcience preſerves a memoriall of all a mans actions.*

It is not a dead but a living book annexed to the ſoul; and as it hath in one part the rules to guide our life, ſo it writes in another part the courſe of our life, and is (as I ſaid before) Gods Lieger Ambaſſadour, both to put man in minde of his duty, and alſo to obſerve what he doth: and (whether a man look on his Law-book or not, whether he minde his duty or not) Conſcience ſits ſilent and cloſe in a corner of his heart (like a Regiſter in his office) continually noting and writing the mans courſes, plots, devices, with all their materiall circumſtances, how they ſwerve or agree with the inſtructions ſet down in the Law-book, without any partiality, as Gods true and faithfull witneſſe: and this is Saint Chryſoſtomes *Codex, in quo quotidiana peccata conſcribuntur*, A book wherein our dayly ſinnes are written.

Chryſoſtom. on Pſal. 50. homil. 2.

The Conſcience is an individuall (or unſeparable) companion of a mans ſoul: it walks (though inviſibly) in the ſame gardens with him,

him, ſits at the ſame table, lies in the ſame bed. Many men are unmarried, but none lives ſingle: they may walk, ſpeak, and think without other companions, but never without their Conſcience, that is ſtill partaker of all their counſels: that not onely heares and ſees, but writes down and records (as in a Chronicle) all things done, ſaid or thought.

By this Chronicle of our lives, we may finde written (whether we minded it or no, while it was in writing) undeniable records teſtifying whether we did this or that, or whether we did it not: as in ſinne; David willingly forgot, hid, and covered his grievous ſinnes, thinking they ſhould never come to light: but after nine moneths Nathan opened his Conſcience, and compelled him to confeſſe it. 2. Sam. 12. 13.

So it was with Judas. Matt. 27.3,4.

So the Conſcience of Joſephs brethren was not minded by them, till their affliction in Egypt made them look into it, and then they ſaw their crueltie to their brother written in large letters, and convicting them of ſinne. Gen. 42.21, 22.

So of our innocency; Davids Conſcience ſhewed him he had not conſpired againſt Saul. 1. Sam. 24.11.

Samuel could boldly ſay, *Whoſe ox have I taken? or whoſe aſſe have I taken? whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received any bribe?* 1. Sam. 12.3.

Moſes could ſay of Korah, Dathan, Abiram, and their companies, *I have not taken an aſſe* Num. 16.15.

from them, neither have I hurt any of them.

Uſe 1. Let no man ſinne then, in hope to be hid for lack of witneſſes. He may blinde the world, but neither God nor his own Conſcience: he carries (*mille teſtes*) a thouſand witneſſes in his own boſome, or one as ſtrong as a thouſand, which will teſtifie his own ſecreteſt ſinnes to his own ſorrow and ſhame, when God cites it. While traitours think their practiſes remain covered and unknown, they are ſomewhat hearty to denie: but when their own letters or other accuſers privy to their facts are produced againſt them into the
1.Sam.25.37. open light, then their hearts (like Nabals) die within them. Or as a murderer having left two men for dead, and being afterward apprehended for ſuſpicion, and ſtoutly denying all, now when he ſees one of them brought in alive, able to ſee him and to ſpeak, then he cries out, Alas! art thou alive? then I am undone: ſo a wicked man would deny all; but when God brings forth his living Conſcience to accuſe him, then he is ſtricken dumbe, and findes he is undone. I reade of a Philoſopher, that hearing his creditour was dead, kept the money (which he had borrowed without witneſſes) a night or two: but after ſome ſtrugling with his Conſcience, he carried it to his Executour, ſaying, *Mihi vivit, qui aliis mortuus eſt, He is alive to me, though he be dead to others.* Oh offend not thy Conſcience,

ence, which alwayes watcheth thee, and writes up thine own ſinne and ſhame againſt thee. *Turpe quid auſurus te ſine teſte time.*

O Ahab! how cunningly and cloſely contriveſt and conveyeſt thou thy miſchievous practiſes againſt a poore innocent! Will not a palace, a kingdome content thee, where thou maiſt live in love, in honour, in wealth, and pleaſure; but thou muſt have Naboths vineyard too? and to get it, ruſh headlong into ſuch damnable courſes, as to counterfeit a Religious faſt, making a ſhew of Devotion a cloke to cover an odious ſinne, (which is the height of impietie) and to ſuborn falſe witneſſes to accuſe an innocent; corrupt the Judges, under colour of law, to condemn him; to take away his livelyhood, and withall his good name, and the pitie and compaſſion of his neighbours and beholders (which is the height of Tyrannie;) yea worſe, (if any thing can be worſe) then ſtoning him to death and depriving himſelf and his children of inheritance and life? And doth not thy Conſcience check thee for all this? Surely Conſcience had written it up: but he minded it not for joy of his fine contrived excheat, till coming from taking poſſeſſion he met the Prophet Elias, to whom he ſaid, *Haſt thou found me, O mine enemie?* Why his enemie? Oh his Conſcience now accuſed him of his wickedneſſe, which had made both God and good men his

1. Kings 21.

1. Kings 21. 20.

his enemies: and now at laſt he found (inſtead of magnifying his houſe, and eſtabliſhing his poſteritie) what an evil covetouſneſſe he had coveted to his own houſe, what a vengeance he brought upon himſelf and his poſteritie.

Oh Abſalom! how well mighteſt thou flouriſh, if the favour of a King, the love of a kingdome, the beauty of thy perſon, wealth, honour, and pleaſure, with any moderation, would content thee! But thou art ſick of the Father, and ambition carries thee headlong into treaſonable courſes and untimely death. Thou coloureſt thy foul practiſes with fair pretences, hiding thy intents from the abuſed people, while thine own end is hid from thy ſelf. God ſees all, thy Conſcience writes all, while thou needleſly and heedleſly runneſt a full carcere to thine own deſtruction.

See 2. Sam. 12. and the chapters following.

And thou David, from the ſhepherds ſtaffe raiſed to the Kings ſceptre, and now ſetled in thy kingdome in great wealth, peace, honour, and proſperitie; wilt thou now forget thy ſelf ſo farre, that thine own hundred ſheep will not ſatisfie thee, but thou muſt take thy neighbours onely ew that lies in his boſome? wilt thou commit ſo foul an act? and yet a fouler, to murder the right innocent owner? and to do it the cloſelier, wilt thou betray the Lords guilteleſſe army into the enemies hand, and cauſe his name to be blaſphemed among the hea-

then?

then? and wilt thou hereby draw plagues upon thee and thine, and cut off thy proſperitie when thou needeſt not? and doth thy Conſcience all this while ſleep, and will never awake? No, no; thy Conſcience is writing all the while a chronicle of all thy doings: and after nine moneths, when the childe is born, Nathan will open thy book, and make thee reade thine own ſinne, which will coſt thee many teares, and much heart-grief, and many afflictions from thine own ſubjects, from thine own children, all thy life long after.

Uſe 2.

For our innocencie and good works, we need not hunt for eye-witneſſes to cleare and to cheere us: Conſcience alone giveth ſufficient comfortable teſtimony. A cleare Conſcience is a brazen wall, to keep off all the darts of ſinne or ſhame which ill tongues can throw againſt us. He that is of ſound life, and free from ill-doing, hath his heaven within him, and may ſay with S. Paul (2. Cor. 1. 12.) *Our rejoycing is this, the teſtimony of our Conſcience, that in ſimplicitie and godly ſinceritie, not with fleſhly wiſdome, but by the grace of God, we have had our converſation in the world, and more abundantly to you-wards.* In midſt of ſlanders and uncharitable ſurmiſes of malicious men, comfort thy ſelf with the witneſſe of thy ſinceritie and innocencie, as S. Paul did there: and Acts 23. 1. *Men and brethren, I have lived in all good Conſci-*

Hic murus aheneus eſto, Nil conſcire ſibi, nullâ pallescere culpâ, Horat. *Integer vitæ, ſceleriſq; purus, non eget Mauri jaculis, nec arcu, &c.* Idem.

ence before God unto this day. And Acts 24. 16. *Herein I do exerciſe my ſelf, to have alwayes a Conſcience void of offence towards God and towards men:* and neare his death (2. Tim. 4. 6.) *Now* (ſaid he) *I am ready to be offered, and the time of my departure is at hand: I have fought a good fight, I have finiſhed my courſe, I have kept the faith: henceforth there is laid up for me the crown of righteouſneſſe, &c.*

Uſe 3. Our Conſcience alſo will witneſſe, whether in doing good works we ſerve God, or our ſelves: that is, whether we do the works of our vocation with true ſinceritie and ſimplicitie of heart, and obſerving all due circumſtances, referring all to the true ends, Gods glory chiefly, and ſecondly our own ſalvation, comfort and profit, and the good of others, without hurt or wrong to any: which if we do, our Conſcience will aſſure us, we are guided by Gods Spirit, are in Gods favour, have received the earneſt of our inheritance, the Spirit of adoption, although we feel ſtill imperfections in our ſelves, as S. Paul did, Rom. 7. 21, &c. or whether we do our good works in hypocriſie, and for our own by-ends, which may be profitable to others, but neither pleaſe God nor our own Conſcience ſoundly as they ought to do.

2. Cor. 5. 5. Rom. 8. 14, 15, 16. Eph. 1. 13, 14 2. Cor. 1. 22.

1. Thus (to apply it onely to our preſent meeting) Preachers may finde it written in their

their Conſcience, whether their preaching hath been directed to Gods true ſervice, for his glory, and the right information and ſalvation of his people; or whether to their own praiſe, to ſhew their learning, eloquence, and wit, or to pleaſe and humour their patrons, friends, and people for maintenance and preferment. I wiſh we all could ſay with S. Paul (Acts 20.26.) *I take you all to record this day, that I am pure from the bloud of all men, and have taught you all the counſell of God:* and Acts 24.16. and 2.Cor. 1.12.

See Gabr. Powels conſideration of the miniſters ſupplication to the Parliament 1606. pag. 11, 12.

Our Viſitours and their inferiour officers may finde written in their Conſciences, whether they make ſuch a meeting as this *Morum* or *Nummorum viſitatio*, viſiting to do good to the Church or to themſelves. Sure I am, theſe offices and meetings were ordained for good; and the execution thereof doth much good in our Church, to ſee that miniſters do their duties, preach true and profitable doctrine, and that diligently, live honeſt and unoffenſive lives, and be examples of all goodneſſe to their flocks; to ſee whether Church-buildings, furniture, books, veſtments, and eſpecially people be in good order. They that do all theſe good offices, deſerve good recompenſe for their pains and care; their perſons and offices are venerable, honourable, and exceeding profitable to the Church.

2

D. Boys in a viſitation Sermon.

3

But the good performance of the beſt Viſitours may be much hindered by corrupt or negligent under-officers, Church-wardens, Side-men, Apparitours, which are the eyes of the Viſitours. I wiſh them to reade ſeriouſly in their Conſcience, whether they ſerve God or Mammon, or God for Mammon; whether they betray not the truſt committed to them, making the Viſitours look through falſe glaſſes, or ſpectacles, to ſee *Omnia bene in billis*, when there is rather *Omnia malè in villis*, and their feeling is better then their ſeeing: and ſo no good reformation follows, becauſe no good information went before. I can go no further but onely adviſe men to look to their Conſciences, leſt they become partiall cauſes of the continuance of any evil in the Church, and thereby derive much of the guilt and puniſhment upon themſelves: whereas by conſcionable execution of their office and truſt, they may procure much good to the Church, ſettle true peace in their Conſcience, and derive upon themſelves many bleſſings from God, with love and praiſe from men.

D. Boys, *ibid.*

But I muſt haſten to the third part of my Text, and haſten through it.

III. PART.

III. PART.

Their thoughts accuſing, or excuſing.

THeir diſcurſive thoughts, by comparing theſe two books together (the one containing *Facta*, the other *Regulam factorum*) the Law of God, and the Chronicle of our lives, either accuſe and condemne for their diſagreement, or excuſe and acquit for their agreement. The firſt book makes the *Propoſition* or *Major* of a *Practicall Syllogiſme*, Thus thou muſt do. The ſecond book makes the *Aſſumption* or *Minor*, Thus thou haſt done. The Conſcience, with the diſcourſing thoughts, out of thoſe *Premiſes* draws the *Concluſion*, *Ergò* thou haſt done evil, or well; againſt the law, or according to it; and therefore art to be accuſed and condemned, or therefore art to be excuſed and acquitted. This is the *Naturale judicatorium* of Damaſcen, the Naturall judgement-ſeat of the God of nature placed in mans heart.

The Law ſaith, He that liveth in damnable ſinne, ſhall die: Thy Chronicle ſaith, Thou liveſt in damnable ſinne, and names it: Thy thoughts conclude, *Ergò* thou ſhalt die. Again,

The Law (fulfilled by the Goſpel, Matth. 5.17. Rom.3.31.) ſaith, He that repents and beleeves in Chriſt, ſhall not die but live: Thy Chronicle ſaith, Thou repenteſt and beleeveſt;

for thou bringeſt forth fruits of faith and repentance, &c. Thy thoughts conclude and aſſure thee, *Ergò* thou ſhalt not die but live.

The daily meditation and diſcourſing of theſe things is very acceptable to God, and profitable to us: for it works in us a right judgement of Gods wayes, Ezek.18.25. with due thankfulneſſe, and heedfulnes to his laws; and in our lives, humilitie, repentance, and carefulneſſe; and to all others equitie, and lenitie, Tit.3.2,3. Gal.6.1,2.

Hinderances of the Conſciences working.

But oftentimes the Conſcience ſeemeth to be aſleep, and doth not compare theſe books together; it ſtirres not, troubles not the ſinner: partly becauſe the vehemencie of his deſires to accompliſh his projects of covetouſneſſe, ambition, or luſts of the fleſh, &c. carries him on with ſuch earneſtneſſe, that he mindes not his Conſcience: and partly, becauſe the devil politickly preſents him with ſuch objects and projects, as may withdraw his minde, feed his fancie, and occupie his thoughts otherwiſe, with meditating wholly upon the profit, pleaſure, ſatisfaction and contentment that ſinne promiſeth him; and upon deviſing, plotting, contriving, and practiſing the means how to bring his purpoſe to paſſe, and how to couch all cloſe together, to keep ſecret, cover, and colour all to deceive the eyes of the world: that he findes no time to think on God, his benefits, nor his own dutie and danger. And

part-

partly, becauſe after the accompliſhing of his ſinne, he is indeed loth to look into his Conſcience, leſt it trouble him, and make him to forſake & repent his ſinne, which he ſo dearly loveth, or drive him into ſorrow and melancholy. So that if he feel any little prick of Conſcience, he labours to ſmother and choak it, or withdraw his thoughts from it, by ſeeking pleaſant company, gaming, ſporting, minſtrelſie, feaſting, drinking, or one device or other. But (alas!) very lamentable and damnable is thoſe mens eſtate, that thus turn the deaf eare to the ſuggeſtions of God or their Conſcience, that *withhold the truth in unrighteouſneſſe*, and by violence hinder the working thereof in their hearts: that ſuffer the devil ſo farre to delude them, as to force their hearts to think the checks of Conſcience to be nothing but fits of melancholy, and qualmes of folly; and labour to put them away by idle vanities or ſinfull courſes, and ſo cozen themſelves of a great benefit of God, an eſpeciall means of their ſalvation: for this breeds impenitencie in moſt grievous ſinnes, Iſa. 44. 18. yea witleſſe preſumption that all is well with them, Rev. 3. 17. And thus a number (by the policie of Satan, the ſtrong man that keeps the houſe in peace where he is maſter, Luk. 11. 21.) live and die ſtupid and ſenſeleſſe either of their preſent ſinne, or following vengeance. *They put away all thought of the evil day*, glut them-

Facti ſunt fugitivi à cordibus ſuis.

Rom. 1. 18.

The miſchief of neglecting the motions of Conſcience.

themſelves with all fulneſſe of wealth and pleaſure, Amos 6. 3,4,5,6. *There are no bands in their death,* Pſal.73.4. *They ſpend their dayes in wealth* or *mirth, and ſuddenly go down to hell: therefore they ſay unto God, Depart from us; we deſire not the knowledge of thy wayes,* Job 21. 13,14.

The rouzing of Conſcience by the Lord, happy:

But when God in mercy moveth a mans heart to turn his eyes to view his Conſcience, as he did Davids by ſending Nathan to him, 2. Sam. 12. and as Chriſt looked back upon Peter, Luke 22. 61. and as at S. Peters preaching the Jews were pricked at the heart, Acts 2. 37. Then a hearty and happy repentance follows to ſalvation.

By the devil, wretched;

If God vouchſafe not this to wilfull ſinners, then the devil keeps his deluded captive hoodwinkt, and lulled in ſecuritie, till he have him faſt, and paſt all likelihood of recoverie: which when he findes, then he rouzes the ſleeping Conſcience, opens the wofull book, and compells the wretched ſinner to reade it, whether he will or not, to drive him into deſperation. Thus he dealt with Cain, Ahithophel, Judas, and infinite others. Take

as in Judas.

Judas, for all. The devil put into the heart of Judas to betray his Maſter: and to that end, doubtleſſe, he put out of his heart all care of duty and Conſcience. But when he had (according to his deſire) accompliſhed his ſinne, then the devil rouzed his Conſcience, and urged

ged him to reade his abominable deed; he could not withdraw his thoughts from it, but might ſay with David (Pſal. 51. 3) *My ſinne is ever before me.* For what ailed Judas elſe? he had no diſeaſe in his body, he was able enough to trot to the Temple to the Prieſts and Elders, and to talk reaſon: his ſtate was bettered, he had got money enough to purchaſe a whole field: he had got the rulers and Stateſmens friendſhip: his fellow-diſciples had loſt their hearts, and hid their heads for fear of loſing them too: his Maſter Chriſt was going the way of all fleſh, ſubject to every mans hurt, no man to his, in common reaſon. What was there now therefore to croſſe, vex, or diſcontent Judas? *Non potuit acerbos Conſcientiæ ſtimulos & flagella perferre*, ſaith S. Chryſoſtome: nothing but this, His conſcience prickt and whipt him intolerably. That was the enemie that had him now in chaſe, and purſued him without end or meaſure: he was his own tormentour, might be at peace with all men, could not with himſelf: he feels a worm ever gnawing him, a fire within endleſly burning him; like a man ſick of a burning fever, that ſhifts from ſide to ſide, from bed to bed, from room to room, but findes no eaſe; for he carries within him that which ſcalds and torments him: or like a deere ſtrucken with a barbed arrow, that runnes over hills and dales to runne away from his pain; but (*hæret lateri lethalis*

Chryſoſt. in Matth. hom. 86.

Ἑαυτοντιμωρούμενος.

thalis arundo) the deadly arrow ſticks in his fleſh, and ſhogs and galls him. So it is with Judas and his conſcience: he can neither avoid it, nor endure it. Death it ſelf is not ſo painfull or terrible as it: he ventures on death, and hangs himſelf to avoid it: yet thinking death to be *terminum*, he findes it but *gradum malorum*; he thinks it an end of his miſeries, but findes it an entrance into greater: one wo is paſt and ended with him in this world; but there follow a thouſand in the other world that will never have end. Bodily diſeaſes may be cured, or mitigated, or the ſenſe taken away by death; ſores may be helped by Chirurgerie, povertie by friends, impriſonment by libertie, baniſhment by reſtoring, reproach by time: but all theſe (were they the beſt in the world, and in the higheſt degree) cannot cure the Conſcience afflicted with ſinne. Damocles ſword hanging over his head ready to fall, Balthaſars hand-writing on the wall, made all the muſick harſh to their eares, the meats unſavourie to their taſte, their attendants irkſome, and all things cumberſome to their eyes: ſo the apprehenſion of preſent death, or due deſerved vengeance ſeizing upon their ſouls, diſtaſtes all the pleaſures that this world can afford. A fearful thing, when we have grievouſly offended the ſupreme Judge, that we can neither pacifie him, nor flie from him! when he ſends our own Conſcience as his officer to arreſt us, there needs

needs no other Apparitour to ſummon us, no Bailiffe to fetch us, no accuſer to give evidence againſt us, no nor judge to condemn us, nor executioner to torment us: our own Conſcience will do all this alone, and that in moſt terrible manner. Thus Judas was continually dogged by his Conſcience to death. David ſaid, Pſal. 51.3. his ſinne was ever before him. A wofull thing! he could not look off it: nay, it was ever before God alſo, when he ſaid, verſ. 1. *Blot out mine offences:* they ſtood written up before God as memorials, and as hand-writings againſt him till blotted out. Cornelius his prayers and almes aſcended up before the Lord for a memoriall, ſo do ſinnes. Alas, that we will have our ſinnes written up, when we might have our prayers and good deeds written up both in our Conſciences, and before God alſo for memorials! when we might have Angels ſent (as to Cornelius) to guide, direct, protect us, and finally to carry up our ſouls to heaven, (as Lazarus) we will have lying and damned ſpirits ſent (as to Ahab) to deceive, deſtroy, and bring us to hell? Cain cried, *My ſinne is greater then can be forgiven*; and, *Whoſoever ſhall finde me will ſlay me.* Ah wofull! Innocent Abels bloud cried from earth to heaven for vengeance on the one ſide: and wicked Cains conſcience cried within him for vengeance on the other ſide: What ſhall the poore ſinner now do?

Col. 2. 14.

Act. 10. 4.

Act. 10. 3, 4, 5, 6. Luk. 16. 22.

1. Kings 22. 21, 22.

Gen. 4. 13.

Gen. 4. 10, 13

Uſe 1.

Vaſtans conſcientiam.

Oh let us firſt take heed we ſinne not againſt our Conſcience: for every ſinne is a wound unto the ſoul, and the continuance in ſinne is a continuall ſtabbing of the Conſcience: and though ſome feel not theſe wounds, or grieve not at them preſently (through the ſenſeleſneſſe or numneſſe of their choked Conſcience) yet the often ſtabbing will breed ſuch inward feſtring, corruption, and putrefaction, that when the Lord toucheth it, they will roar and gnaſh their teeth, or grow unconſolable, and often make away themſelves as Judas did. Therefore let us be carefull to keep our conſcience waking, tender, ſenſible, eaſily offended with the leaſt touch of ſinne, by continuall meditation of Gods laws, and of the neceſſity of ſanctification, and by conſideration of our own frailties, and ſuſpicion of our own inclinations: otherwiſe we may ſwallow down ſinne without perceiving it; and though our Conſcience ſtirre not now to prevent ſinne, it may ſtirre hereafter to afflict us for it, as in Cain, Joſephs brethren, David, Judas: the evil of poyſons is not felt in the going down, their taſte may be ſweet and pleaſant, but their operation afterwards deadly. Oh, if thou kneweſt how that flattering and amiable face of ſinne, brings after it a deadly ſting, puniſhment, and vengeance upon thee and thy poſteritie, thou wouldeſt hate thine evil courſes as hel and damnation. The providence of God

God is marvellous, but juſt: the juſt mans water of affliction he turns into wine moſt comfortable and cordiall; the unjuſt mans wine he turns into water. *Sceleris eſt in ſcelere ſupplicium*, Wickedneſſe becomes a ſcourge unto it ſelf: but (Pſal. 37. 37.) *Mark the perfect man, and behold the upright: for the end of that man is peace.*

But no man is perfect and upright as he ought to be. By Gods generall reſtraining grace we may be kept from [a] outward, notorious, groſſe ſinnes, offenſive to the world: but none [b] without ſinne. If we finde our Conſcience accuſe us, and hath written up in our chronicle againſt us, not onely ſinnes of infirmitie, but alſo ſome groſſe ſinnes offenſive to God and men, and to our ſelves: is there no remedie, but (with Judas) abſolute deſperation and deſtruction? God forbid. Yes, (the Lord be praiſed for his great mercie) there is this one remedie, By ſound repentance, and faith in Jeſus Chriſt, to get them wiped out: for *the bloud of Jeſus Chriſt cleanſeth us from all ſinne*; but not without repentance on our part, and faith taking hold of his mercie. Firſt let the Conſcience be ſoundly wounded, and truly ſorrowfull for offending God; let the ſting of ſinne be throughly felt, and the wounds of ſinne ſearched to the bottome, though it be with much pain and grief: for to skin over a ſore before the deadly corruption be let out

Uſe 2.

[a] As Noah, Gen. 6. 9. Job, chap. 1. 1. Zacharie and Elizabeth, Luk. 1. 6. Saul, Phil. 3. 6

[b] 1. Joh. 1. 8. Rom. 3. 23. Gal. 3. 22.

1. Joh. 1. 7.

and cleanſed, is very hurtfull: and ſo is miniſtring of comfort to a man not repentant: Chriſt calls them onely that labour and are heavy laden with the burden of their ſinnes: ſuch onely he came to eaſe, and heal. Onely to the repentant faithfull the bleſſed promiſes of the Goſpel belong. They onely may get the records of ſinne cancelled, or blotted out, as repentant David (Pſal. 51. 1.) prayed, *According to the multitude of thy mercies, O Lord, blot out my tranſgreſſions:* and as S. Peter counſelled, Acts 3. 19. *Repent ye, and be converted, that your ſinnes may be blotted out*; out of the book of Conſcience (which pricks you, Acts 2. 37.) and out of all other Gods records ſtanding as memorials againſt you. Thus did [a] S. Peter, when Chriſt looked back upon him, and put him in minde of his ſinne; *he went out and wept bitterly, & delevit quod deflevit*, he wept and wipt out his ſinne. Thus [b] David waſhed his bed, and made it ſwim. And the woman-ſinner (Luk. 7. 38.) thereby procured that bleſſed abſolution, *Thy ſinnes are forgiven thee, thy faith hath ſaved thee, go in peace*, verſ. 48, 50. and thus *The bloud of Jeſus Chriſt cleanſeth us from all ſinne*, 1. Joh. 1. 7.

Matth. 11. 28.

Chryſoſt. in Pſal. 50. hom. 2. In codice ſcripta ſunt peccata tua: ſpongia peccatorum tuorum lacrymæ tuæ ſunt: grandis earum virtus.

The martyrs bloud-ſhed is precious, ſo ſinners tears.

[a] Luk. 22. 61, 62.

[b] Pſal 6. 6. and 51.

Uſe 3.

If we have a good Conſcience (either not having ſinned againſt it, or being cleanſed from our ſinne by faith and repentance) ſo that in our Conſcience nothing remaineth written up againſt us, happy are we: for (1. Joh. 3. 21) *If*

our

our heart condemne us not, then have we confidence to God, and whatſoever we ask of God, we ſhall receive. For as dutifull children receive all neceſſaries which they aſk of their earthly fathers, ſo ſhall we of our heavenly, being his children by adoption. Rom. 8. 15, 16, 17. Matth. 7. 11.

But becauſe the heart is deceitfull above meaſure, take heed you be not deceived: for many men brag of a good Conſcience, but few men have it. Jer. 17. 9.

S. Bernard delivereth foure ſorts of Conſciences: two not good, two good. 1. There is a Conſcience quiet, but not good: 2. There is a Conſcience neither quiet nor good: 3. There is a Conſcience good, but not quiet: 4. There is a Conſcience both good and quiet.

Conſcience quiet, but not good. See Mr. Slater upon Rom.

1. The Conſcience quiet but not good, may be a broad or large Conſcience, ſwallowing down any ſinne without feeling: or brawny, ſeared, ſenſleſſe: or ſleeping until God in mercie, or the devil in policie awake it. This is not good; it proceeds from ignorance, delight or cuſtome in ſinne, or want of a ſound faithfull miniſterie: a dangerous ſickneſſe, not felt, and therefore not deſiring the cure.

Conſcience neither quiet nor good.

2. The Conſcience neither quiet nor good, is too ſtirring in ſmall matters, too ſenſleſſe of greater: ſuch is, firſt, the erroneous, accuſing more for the uſe of a ceremonie, then for diſobeying the Magiſtrate: and ſecondly, the ſuperſtitious, diſquieting more for breaking our faſt

faſt on a fiſh day, or omitting a few *Ave Maries*, then for drunkennes, cozening our neighbours, or for treaſons, rebellions, maſſacres of Princes and people: but thirdly and eſpecially the deſpairing conſcience, which for ſinne againſt God afflicts too grievouſly and endleſly, admitting no comfort of Gods mercie & Chriſts merits. This Conſcience through the devils ſtrong deluſion, or their own deſpair (if ſo it continue) is paſt phyſick. Theſe two are in the two extreams, the one too careleſſe and fearleſſe, the other too carefull and fearfull; both dangerouſly evil.

Conſcience good, but not quiet.

3. The Conſcience good, but not quiet, accuſeth for breach of Gods law, and fills the heart with ſorrows and fears, yet grieveth more at his fault then at his puniſhment; and therefore tends to good, and ſeeks for comfort. So Davids heart ſmote him for numbring the people (as truſting to them rather then to God) and prayed that he might be puniſhed and they ſaved. This is a good Conſcience, and is known by theſe ſignes. Firſt, except in the violence of temptation, it holds the principle, *Yet God is loving unto Iſrael*; and, *O my ſoul, why art thou ſo diſquieted within me? hope in God, for I will yet praiſe him, who is the health of my countenance and my God:* And he ſeeks to the Lord in good time for reconciliation and pardon: as David, Pſal. 51. 1, 8, 12. &c. And he reſolves with Job, chap. 13. 15. though the

2. Sam. 24. 10, 17.

Pſal. 73. 1. Pſal. 42. and 43.

the Lord ſhould kill him, yet to put his truſt in him. Secondly, he is carefull to uſe the means, and hungerly hangs upon the miniſterie of the word: no phyſician in the deadlieſt ſickneſſe more welcome, then he that declares Gods mercie to one thus afflicted: he receives him as the angel of God, even as Chriſt Jeſus, more deare to him then his own eyes. *Oh how beautifull are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things!* Thirdly, he continues in the wayes of Gods commandments uſually with more ſtrictneſſe and zeal then others leſſe troubled. And this Conſcience is bleſſed with a happy ſucceſſe; for ſuch men are now in their phyſick, they [a] hunger after comfort, and ſhall be ſatisfied. Theſe [b] bruiſed reeds Chriſt will not break, nor quench this ſmoking flax. Into theſe [c] wounded and half-dead travellers, the good Samaritane will poure the oyl & wine of his mercie. Theſe are they whom our Saviour ſo lovingly calls, even them that [d] labour and are heavie laden with the burden of their ſinnes, to give them eaſe and reſt. Therefore as they ſaid to blinde Bartimeus by the way ſide, [e] *Be of good comfort, for he calleth thee:* ſo I may ſay to all afflicted conſciences labouring for pardon and peace, Be of good comfort, Jeſus calleth you.

Gal. 4. 15.
Rom. 10. 15.
[a] Matt. 5. 4, 6.
[b] Matt. 12. 20.
[c] Luk. 10. 30, 34.
[d] Matt. 11. 28.
[e] Mark 10. 49

4. The Conſcience both good and quiet, is that which after due knowledge of his own

Conſcience both good and quiet.

ſinne, repentance, faith, reconciliation, findes and feels [f] peace with God: this is a [g] continuall feaſt, the Chriſtians jewel worth all the world, [h] heaven upon earth. This miniſtreth comfort and joy both in life and death: *for* [i] *whether we live, we live unto the Lord, and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lords.* [k] *All things ſhall work together for good to us.* [l] *Our ſufferings in this world are not worthy to be compared to the glorie* prepared for us in the next. We have comfort in all judgements, even in the expectation of the [m] great day. Our inheritance is a [n] *kingdome,* [o] *incorruptible, undefiled, immortall:* [p] *Eye hath not ſeen, nor eare heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.* Therefore when we have beaten our brains, and imagined the greateſt joy and felicitie that our hearts can think; yet we may ſtill ſay, This is not it; for all a man can poſſibly think, comes ſhort of it, as S. Auguſtine ſpeaketh.

Such troubled, and ſuch quiet Conſciences are both good: the one feels the Lord is ſtrong, the other ſweet: the one in ſharpneſſe, the other in ſweetneſſe runnes the wayes of Gods commandments: the one is in the battell, the other in the victorie; the one in the way to peace, the other in poſſeſſion; the one feeds hungerly, the other is ſatisfied: both are bleſſed.

Now

[f] Rom. 5. 1. and 8. 1, 14, 15, 16.
[g] Prov. 15. 15.
[h] 1. Joh. 3. 21.
[i] Rom. 14. 8.
[k] Rom. 8. 28.
[l] Rom. 8. 18.
[m] 1. Joh. 4. 17. 2. Tim. 4. 8.
[n] 2. Cor. 1. 12. Luk. 12. 32.
[o] 1. Pet. 1. 4.
[p] 1. Cor. 2. 9.

Auguſt. in Pſalm. 26. Enarrat. 2.

Means to procure and preſerve a good Conſcience.

Now to procure and preſerve a good Conſcience, I commend unto you theſe means: First, every morning before we riſe, to conſider (as good husbands do) what buſineſſe we have to do that day, what company, what temptations we are to meet withall; then to look into our law-book of Conſcience (or Gods word) how to carrie our ſelves purely and profitably therein. This muſt be our [a] lamp and light, our [b] delight and counſellour, to make us wiſer then our [c] enemies, [d] teachers, [e] ancients, [f] wiſe as ſerpents, innocent as doves, the onely way to [g] cleanſe our wayes, and make them [h] proſper. This, as David ſaid, was the bleſſed mans practiſe [i] day and night. Shall the wicked [k] deviſe miſchief upon their beds, and ſhall not the religious meditate upon goodneſſe to be performed, ſinne to be avoided, Conſcience to be kept cleare? Shall men ſtudie upon the Princes laws to live ſecurely here, and not Gods people upon Gods laws to live happily for ever? God commandeth, *Thou ſhalt talk of my lawes when thou lieſt down, and when thou riſeſt up, or ſitteſt in thy houſe, or walkeſt in the way: they ſhall be in thy heart, hand, forehead, poſts, and gates.* Therefore let us learn and conſider our dutie beforehand, and make vows to perform it, reſolving never to be withdrawn from it by fear, favour, lucre, pleaſure, or any earthly thing; and pray to God to give us his grace and Spi-

[a] Pſal. 119. 105.
[b] verſ. 24.
[c] verſ. 98.
[d] verſ. 99.
[e] verſ. 100.
[f] Matt. 10. 16.
[g] Pſal. 119. 9, 11.
[h] Joſh. 1. 7, 8.
[i] Pſal. 1. 2.
[k] Pſal. 36. 4.

Deut. 6. 7, 8, 9.

rit for conſtancie, heedfulneſſe, and good ſucceſſe therein.

Secondly, at night before we ſleep, let us look upon our chronicle, and ſearch in that book of our Conſcience what we have ſaid or done that day. Pſal. 119. 59. *I thought upon my wayes* (ſaith David) *and turned my feet unto thy teſtimonies: I made haſte, and delayed not to keep thy commandments.* The golden verſes of Pythagoras taught naturall men, Not to admit ſleep into their eyes, till they had thrice run over all they had done that day, that they might deteſt and amend the evil, delight in the good and continue in it. S. Chryſoſtome teacheth the ſame to Chriſtians: *Before the approach of ſleep* (ſaith he) *produce thy book, thy Conſcience, and remember wherein thou haſt offended in word, deed, or thought.* And Euſebius Emiſſenus ſaith, *Let every ſoul ſpeak to it ſelf in the ſecret of his heart, How have I ſpent this day? without ſinne, without envie, backbiting, murmuring? have I profited my ſelf, or any other by good deeds, or edification? have I not lied, ſworn amiſſe, yeelded to my luſts, done hurt to ſome body? who ſhall reſtore me this day, which I have loſt in vanitie, or ſpent in evil? Optimus ille Trapezita* (ſaith Climachus) *He keeps his books evenest* (*his layings out, and his comings in*) *that every night books all his receits and expenſes, and makes all ſtraight before he ſleep.* We ſhould ſo ſearch our Conſciences,

Μηδ' ὕπνον μαλακοῖσιν ἐπ' ὄμμασι προσπεσέσθαι, Πρὶν ἢ τὰ ἡμερινὰ ἔργα τρὶς ἐκάστου ἐπελθεῖν. Pythag. aur. carm.

Chryſoſt. in Pſal. 50. hom. 2. *Antequam veniat tibi ſomnus, profer in medium codicem, Conſcientiam tuam, & reminiſcere peccata tua, ſi quid in verbo, facto, cogitatione peccáſti.*

ſciences, and judge our ſelves without partialitie, that when we come before the Judge, he may ſay, I need not judge this man, for he hath judged himſelf alreadie, 1. Cor. 11.31. And as David vowed, *I will not climbe up into my bed, nor ſuffer mine eyes to ſleep, &c. untill I finde out a place for the temple of the Lord, an habitation for the mighty God of Jacob:* So let us reſolve, I will not ſleep till I make my body the temple of the holy Ghoſt; I will not reſt till I have ſwept and cleanſed it from all ſinfull filthineſſe, as Chriſt did the temple at Jeruſalem: that I may ſleep with a clean heart to my God, and reſt confident of ſafetie under his protection, ſaying with David, *Lord, thou haſt* (now) *put gladneſſe in my heart: I will* (now) *lay me down in peace, and take my reſt; for thou, Lord, onely makeſt me dwell in ſafety.*

Calo deſcendit Γνῶθι σεαυτόν. Juven. Domine noverim me, noverim te. Bern. Pſal. 132.3, 4, 5. 1. Cor. 6. 19. Matt. 21. 12, 13. Pſal. 4. 8, 9.

Thirdly, when our ſeventh day, dedicated to Gods ſervice, approacheth, as God looked back upon all his works of the ſix dayes, ſo let us look back upon ours: that if we finde all well, we may bleſſe God for it; if any thing ſtill amiſſe, reconcile our ſelves to God more throughly, and uſe this ſeventh day (as it was ordained) for ſanctification, for deprecation, for information, for excitation and ſtirring us up to all good duties, yea and for almes, and reſolution of reſtitution for all wrongs done by us, and pardoning offences done againſt us.

Thus having waſhed our ſelves ſeven times in the ſeven dayes of the week (as Naaman did ſeven times in Jordan, by the Prophets appointment) the leproſie of our ſinnes may be cleanſed away, and our Conſciences (as the fleſh of his bodie) become pure and tender (as of an innocent childe) to our incomparable comfort. And theſe things we ſhould renew and perform moſt exactly in our preparation to the holy Communion, and at the beginning of the new yeare, looking back into the old, how we have ſerved God, how he hath preſerved us, and wherein we have offended, looking forward into the new, with purpoſe to be new creatures, as *old things are paſt away, and all things become new*, 2. Cor. 5. 17.

2. Kings 5.

1. Cor. 11. 28.

All this is as poſſible as it is profitable. See it exemplified in an honourable man, an exemplarie Chriſtian, the late young Lord *Harrington*: (be it ever remembred, for Gods glory, his honour, and our imitation.) His courſe was, to keep a catalogue or diarie of his ſinnes againſt God, and every night, or the next morning to review the faults of the day paſt; every ſeventh morning or night before, to review the faults of the whole week; and at the end of every moneth, to ſurview the whole moneths tranſgreſſion: All this, the better to know and humble himſelf, and renew the practiſe of his repentance. And the day before the receiving of the holy Communion,

This is written by a worthy Miniſter, Mr. Jeremy Dyke, in his Epiſtle dedicatorie before his brothers book, entituled *The deceitfulneſſe of Mans heart.*

munion, he alwayes humbled himſelf with faſting, prayer, and confeſſion.

The Lord of heaven finde us ſo alwayes occupied, that at our death we may receive that bleſſed welcome for the well-employing of our times and talents, *Well done thou good and faithfull ſervant, thou haſt been faithfull in little, I will make thee ruler over much: Enter into thy Maſters joy.* Matth. 25. 21.

FINIS.

AN APPENDIX TO THE FORE-GOING SERMON,

Concerning the Ceremonies of the Church of ENGLAND.

By the same Authour.



Printed by the Printers to the *Universitie* of *Cambridge* 1639.

To the Reader.

DEare Chriſtian Reader, underſtanding that this Sermon hath done good to many, that either heard it, or read ſome notes of it; and that if it were publiſhed, with ſome Appendix added, proving our Ceremonies to be approved by the reaſons and teſtimonies of other learned, reverend and pious men, it would do much good to many more: I have taken the pains to adde ſuch an Appendix: Wherein I might have alledged reaſons out of many other worthy Authours (Archbiſh. Whitgifts *books againſt* Mr. Cartwright, Dr. Bridges, Mr. Richard Hooker, Dr. Covel, Dr. Spark, Dr. Gardiner, Dr. Powell, Dr. Collins, Mr. Francis Maſon, Mr. Ambroſe Fiſher, *and others:*) *But becauſe I write ſpecially to ſuch younger and poorer miniſters, as either are not able or willing to purchaſe many coſtly books of this ſubject, or not at leiſure to reade them; I have thought beſt to referre ſuch Readers (if they be not ſatisfied with my ſhort Abſtract) ſpecially to three of the laſt (who have read and weighed all which the former Authours have written, with the replies and anſwers) to wit, our Reverend Biſhop* Mortons

Defence, printed anno 1618. Dr. Burges *his anſwer to the replie of a nameleſſe Authour (who laboured to confute, or elude* B. Mortons *Defence) printed* anno 1631. *and* Mr. John Sprint *his* Caſſander Anglicus, *printed* anno 1618. *Theſe (and, I hope, the leaſt, ſhorteſt, or loweſt prized of theſe) will ſatisfie any reaſonable Reader, if he turn in them to the larger handling of the points, by my allegations. Their reaſons are occaſionally diſperſed through their whole books: but I have here collected and referred them to certain heads (or chapters) for the Readers better eaſe in finding them, and judgement in weighing them; often contracting their larger diſcourſes into fewer words, where they may be abbreviated; and onely uſing their words at length where they are more neceſſary and urgent, then ſhorter could be.*

Theſe few ſhort chapters (I hope) will paſſe, and be read, where greater volumes will not. And this I have done ſimply and plainly, without reſpect of gaining any credit or applauſe of learning to my ſelf, but onely of their love, and out of an earneſt deſire to draw them with a good Conſcience, willingly and cheerfully to do that, which otherwiſe of neceſſitie they muſt do.

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CHAP. I.

Our Ceremonies are injoyned as Adjuncts, *not* Parts *of Gods proper worſhip, and therefore alterable. Set forms of prayers are of Divine inſtitution, and alwayes uſed in Gods Church.*

IT is the conſtant doctrine of all Divines and Churches both Ancient and Modern, that God hath ſufficiently comprehended and perſpicuouſly delivered the whole ſubſtance of his own proper worſhip, and things neceſſary to mans ſalvation in the holy Scriptures; and that theſe things muſt evermore be the ſame in all Churches, and unalterable. But the circumſtances and ceremonies of his publick worſhip (as of place, time, ornaments, geſtures, &c.) for the more reverent and devout performance thereof, he hath left to the wiſdome of every particular or nationall Church to make choice of, ſo that all things be done according to that generall rule (the Canon of Canons) delivered by S. Paul, 1. Cor. 14. 40, 26. *Let all things be done decently, orderly, and to edification.* Theſe things the Lord left to the libertie of every Church,

Church, partly becauſe they are not of the ſubſtance of his worſhip, or of mens ſalvation, but adjuncts onely: and partly becauſe one form thereof cannot fit every countrey or age, but muſt be varied and applied to ſeverall nations and times, as ſhall be found moſt convenient. Thus teacheth Saint Hierom *epiſt.* 28. *ad Lucinum,* concluding thus, *Unaquæque provincia abundet in ſuo ſenſu.* And thus Saint Ambroſe and Saint Auguſtine (who is accounted *The mouth of the Fathers*) *epiſt.* 86, *&* 118, *&* 119. *& alibi paſſim. Totum hoc genus* (ſay they) *liberas habet obſervationes.* And thus that old common ſaying, *Diſſonantia jejunii non tollit conſonantiam fidei.* And thus Zanchius (the great reformed Schoolman) *tomo* 8. *Loco* 16. *De traditionibus Eccleſiaſticis, pag.* 821, *&c.* And thus all other late Divines, as will appeare full enough in our chapters following. And thus our Church profeſſeth in our book of articles, *Anno* 1562. *Artic.* 34. Every particular, or nationall Church, hath authoritie to ordain, change, and aboliſh ceremonies or rites of the Church ordained onely by mans authority, ſo that all things be done to edifying. And in the preface before the book of common Prayer confirmed by act of Parliament, touching ceremonies, we have theſe words, *We think it convenient that every countrey ſhould uſe ſuch ceremonies as they ſhall think fit to the ſetting forth of Gods honour and*

and glory, and to the reducing of the people to a moſt perfect and godly living, without errour or ſuperſtition: and that they ſhould put away other things which they perceive to be moſt abuſed, as in mens ordinances it often chanceth diverſly in divers countreys. And theſe words alſo, *Theſe Ceremonies are retained for a diſcipline and order: which (upon juſt cauſes) may be altered and changed, and therefore are not to be eſteemed equall with Gods law.*

See here how vain and ignorant their doubt is, that think our Ceremonies are impoſed as parts of Gods proper worſhip.

And whereas ſome miſlike that any ſet form of prayers ſhould be impoſed in the publick ſervice of God; I wiſh them to conſider better, that God himſelf not onely allowed but impoſed ſuch, and his beſt ſervants uſed ſuch. Numb. 6. 23. *On this wiſe* (ſaith the Lord) *ſhall ye bleſſe the children of Iſrael, ſaying, &c.* the three verſes following ſet down the very words to be ſaid: and Num. 10. 35, 36. there is the ſet prayer which Moſes muſt pronounce when the Ark was to go forwards, and when it was to reſt. And Deut. 26. 3. the ſet form of words to be ſaid at the offering of the firſt fruits: and verſ. 5. and 13. And Pſalme 92. was made properly for the Sabbath day, and Pſalme 22. for every morning, and Pſalme 102 for times of affliction. This appeareth by the titles of theſe Pſalmes. The like is 2. Chron. 29. 30.

All the Pſalmes are prayers or praiſes of God, in ſet forms, and words anſwering the length and number of muſick notes.

29. 30. And we finde Rom. 1.7. 1. Cor. 1.3. 2. Cor. 1.2. Galat. 1.3. Epheſ. 1.2. Saint Paul uſed the ſame ſet form of words or prayers without variation. And our Saviour Chriſt himſelf (Matth. 26.39,42, 44.) prayed three ſeverall times ſaying the ſame words: and Saint Mark hath the like, Mark 14.39. Beſide the Lords prayer, which our Saviour himſelf preſcribed to his Apoſtles, Luke 11.2. *When ye pray, ſay, Our Father, &c.* which prayer they uſed in the adminiſtration of our Lords ſupper, as Saint Hierom witneſſeth, *lib. 3. contra Pelagianos*; and *Gregor. lib. 7. epiſt. 63.* And it was uſed generally in all Liturgies or publick prayers; as is manifeſt by S. Auguſtine, *epiſt. 59.* by Saint Hierom and Gregory in the places above cited, and Saint Ambroſe *lib. 5. de Sacr. cap. 4.* and Saint Cyrill Catech. 5. myſt.

If any object, that prayers ſhould be varied according to the varietie of occaſions; let him conſider, that theſe formerly mentioned were ſo: & ſo are ours, in our Common prayer book. There are generall prayers for generall, & particular for particular occaſions; as for rain, fair weather, in time of dearth, famine, warres, plagues, or ſickneſſe: Baptiſmes, communions, marriages, viſitations of the ſick, burials of the dead, &c. and thankſgivings varied upon various occaſions, for theſe and the like caſes. In all which, I cannot imagine what any godly ſober-minded man can finde to ſtumble at.

And

And if any man think them too ſhort, let him remember that Chriſt condemned too much ſpeaking (like the Heathens) Matth. 6. 7, 8. adding this reaſon, *For God knoweth our needs before we ask:* and long prayers are as well notes of hypocriſie as of true Chriſtianitie, Matth. 23. 14.

CHAP. II.

Our publick prayers and Ceremonies being made known to the famouſeſt forrein Divines, were approved by them all.

THe Ceremonies of our Church, and our book of publick prayer were made known to the moſt famous and beſt Divines of other reformed Churches then living, by books thereof tranſlated into the Latine tongue, and by many letters, and much conference betwixt them and our Divines; and by many of them much commended, by all approved to be lawfull, one onely excepted. Doctor *Burges* having ſearched the writings of them all, concludeth that not any one can be produced (except *Wigandus* alone) that held our Ceremonies ſimply unlawfull. *Burges pag.* 560, 561. Even Mr. *Cartwright* himſelf (our Engliſh ſtandard-bearer to Non-conformiſts) after his long oppoſition and much writing, at length complaineth that he was miſun-

derſtood and wronged, as if he held the unlawfulneſſe, whereas he held onely the inconvenience of our Ceremonies, *lib. 3. pag. 241.* And the ſame man having written ſharply in his firſt book againſt the Surpleſſe, yet upon more mature conſideration became more moderate in his third book, and (pag. 75.) called it *a ſimple inconvenience*, and a thing in its own nature indifferent, and that it ought to be worn, rather then the miniſterie forſaken, *lib. 3. pag. 262. Hooker Eccl. polit. pag. 243.* And what is ſaid, by him & others, of the Surpleſſe (which was moſt ſtuck at by many Engliſh) is to be underſtood much rather of the reſt of the Ceremonies, and ſo was intended by thoſe authours; to wit, *that they are in their own nature indifferent, and not unlawfull.* And this will appeare more fully in the whole diſcourſe following. Mean ſeaſon, heare the teſtimonie of *Alexander Aleſius* (a worthy Scot, of great account and note:) he much commends our book of Common prayer, and the ordering of our Church according thereunto, and calleth it *Præclariſsimum & divinum factum*, and ſaith, *The vertue and piety of the Engliſh herein would rejoyce many hearts, and help their endeavours to do the like, and grieve the enemies of the truth for the good ſucceſſe and progreſſe thereof:* and he complaineth that any contentious mindes ſhould move any to miſlike it, and (as if they onely were wiſe) ſtirre up unneceſſary

neceſſary queſtions and diſputations, neglecting the knowledge of neceſſary things. And he addes, That *the contention of brethren about this book, comes from the Devil, who failing one way, ſeeks another way to do miſchief to the Church.* And finally he ſaith, *This book is profitable of it ſelf, and the reading thereof will do good to many, and at this time it ſeemeth to be offered unto us from heaven.* Proëm. before his tranſlation of the Common prayer book, in ſcript. Anglican. Bucer. fol. 373, 375. Sprint, 124, 125.

CHAP. III.

Our Ceremonies are not to be condemned, but commended for their Significancy.

CEremonies ſhould be ſignificative of morall vertues, ſo they be not counted operative as Sacraments (ordained by God) of ſpirituall graces conferred by them, as Biſhop *Morton* well diſtinguiſheth, *Defence cap. 3. ſect. 4.*

Many of the Romiſh Ceremonies are not onely ſignificative, but thought alſo to be operative (as Exorciſmes, Holy-water, Croſſings, Spittle, Exſufflation, &c.) to drive away the Devil and to work ſupernaturall effects. Theſe we condemne; for none can ordain ſuch operative Ceremonies, but God onely that

can give the ſupernaturall effects. For,

B. ſh. Mort. ibid. ſect. 5.

Sacraments have a double ſignification, one *ad modum ſigni*, another *ad modum ſigilli*, and therefore are both *ſignificant* and *ſignant*, by conjoyning whereof they are *Operative* and *Exhibitive* by Gods ordinance and promiſe, performing alſo that which they *ſignifie* and *ſeal:* as Bellarmine alſo teacheth, *libro 1. de ſacram. in genere, cap. 11. §. 4. & 5. definit.* And therefore no man or Angell can inſtitute a Sacrament, but God onely: as Bellarmine confeſſeth, *De Matrimonio lib. 1. cap. 2. §. Poſteriore modo:* agreeing herein with *Melanchthon, Calvin, Chemnitius*, by him there alledged.

But our Ceremonies ſignifie onely morall duties, giving us occaſion to think and meditate of them, but neither ſeal nor exhibite them. If, when I put on my miniſteriall ornaments, I am preſently put in minde of my dutie, ſince God by the Church hath diſtinguiſhed me from my flock, to be their miniſter, that is, to be their mouth unto God in offering to him their prayers, confeſſions, deprecations, and thankſgivings, and to be Gods Embaſſadour and mouth unto them, to ſhew them his will, to proclaim his gracious pardon for their ſinnes upon their faith and repentance, and this ſtirres me up to perform that great office with the greateſt care, wiſdome, faithfulneſſe and reverence that I can:

can: Is there any hurt in this? And if the people seeing me come in such ornaments into my place, do presently consider, This man (though of [a] like infirmities with us) yet is the messenger of the God of heaven, and by office is more then an ordinary man, [b] separated from all worldly businesse to a more excellent work, to be Gods [c] Embassadour, sent unto us [d] to open our eyes, to turn us from darknesse unto light, and from the power of Satan unto God, &c. To him hath our Blessed Saviour committed the ministerie of reconciliation, [e] to reconcile us sinfull creatures to God our glorious Creatour: Him we ought to heare as [f] God himself; and reverence him, not so much for his personall vertues or state, (as many do onely) as for his great office, which he now comes to perform for our unspeakable good. If thus the people meditate, and stirre up themselves with joy and reverence to heare and obey; can any man finde fault with this, or not rather much commend it? Surely it is both ordinary and commendable in them to do the like, when the Embassadours of other great Princes come to declare their gladsome messages of peace, amity, prosperity, and worldly happinesse. And if such Embassadours be known by their distinct robes and ornaments, from other men, why not Gods Messengers by theirs? They, by their glorious vestures shining with gold, silver,

[a] Acts 14. 15.
[b] Rom. 1. 1. Acts 13. 2.
[c] 2. Cor. 5. 20.
[d] Acts 26. 18.
[e] 2. Cor. 5. 18, 19.
[f] Luk. 10. 16.

ſilver, precious ſtones, pearls, and worldly pomp, ſignifying and ſetting forth their kings magnificence: We by our grave black gowns, far from the bright-coloured garments and braverie of the world; and above all with the white linen Surpleſſe, reſembling the veſtments wherein the angels appeared in the Revelation (the miniſters of the Goſpel being ordinarily called angels, Rev. 2. and 3.) fitly ſignifying cleanneſſe, innocencie, holineſſe, and brightneſſe both of doctrine and life (as [g] Bucer, [h] Martyr, [i] Zanchius ſhew the Surpleſſe doth better ſignifie, then any woollen garment can do.) If thereby both miniſter and people be put in minde of ſuch duties and vertues, what inconvenience can come of this? And the like may be ſaid reſpectively of the reſt of our Ceremonies: the Croſſe is ſignificative of our conſtancie; kneeling, humility; ſtanding, our readineſſe to profeſſe and maintain the doctrine of faith, &c.

[g] Bucer to B. Hooper. *Scrip. Anglican. fol.* 682, 707, 709. and to Alaſc.
[h] *Martyr loc. com. fol.* 1085
[i] *Zanch. de Redempt. cap.* 16. *fol.* 445. a. *Sprint pag.* 130. *& ſeqq.*

Our beſt Divines ſay, Our Ceremonies ought to be ſignificant: elſe they are no Ceremonies, but like a day without light. [k] Calvin inveighs againſt the Papiſts pomp of Ceremonies, that like unto dumbe ſhews teach nothing, nor are underſtood. [l] Peter Martyr ſaith the like, inſtancing in their Prieſts muttering the words of Conſecration in ſecret: which is alſo condemned with many other, by Dr. Reynolds, Confer. pag. 569, &c. and pag. 574, 575, 576. B. *Morton*

[k] *Calv. Inſtit. lib.* 4. *cap.* 10. § 15.
[l] *Mart. loc. com. claſſ.* 2. *cap.* 4. *p.* 198.

B. *Morton* proves that the Church may ordain ſignificant Ceremonies: as, 1. The ancient Church did ordain ſtanding in Prayer (and not kneeling) on all the Lords dayes, and on every day betwixt Eaſter and Whitſuntide, in memorie and profeſſion of Chriſts reſurrection. 2. The feaſts of Eaſter and Whitſuntide, which feaſts have continued (as Zanchius witneſſeth) ever ſince the Apoſtles times, obſerved in all Churches of the world. Theſe were ſignificant rites, appropriate to actions of religious worſhip: which the Nonconformiſts do not denie. Biſh. Morton *cap. 3. ſect. 39*

D. *Burges* in anſwer to the nameleſſe replyer, obſerves that the replyer paſſeth with ſilence this objection of theſe two feaſts, as not knowing what to ſay: for, to condemne the feaſts, were to condemne all the Churches of God, which have uſed and do uſe them to this day: and to yeeld them lawfull, is to confeſſe that the Church of God may ordain ſignificant Ceremonies: for it is manifeſt, They were ordained by men, and are ſignificant of Chriſts death and reſurrection, and memorials of the benefits thereof, and excite us to pietie, faith, and hope, morally; though not operatively, as Sacraments do by divine inſtitution. Dr. Burges anſwer, pag. 399.

Finally, They that condemne ſignificant Ceremonies, yet have ſtriven for ſitting at Communions, in token of reſt, and fitter to ſignifie our coheirſhip with Chriſt: In their Dr. Burges ibid. 401.

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Admonition and Treatiſe againſt kneeling, and *Altare Damaſc.* And they commend the Communion Table as fitter then an Altar, to ſignifie our ſpirituall feaſting.

CHAP. IIII.

Not forbidden by the Scriptures of the old Teſtament, by the judgement of the beſt Divines, ancient and modern.

BUt it is alledged, that the laws of the old Teſtament for aboliſhing of all monuments and reliques of Idolatry, do binde us as much as they did the Jews; namely that precept of Deut. 7. 25. *The graven images of their gods ſhall ye burn with fire: thou ſhalt not deſire the ſilver or gold that is on them, nor take it unto thee, leſt thou be ſnared therein; for it is an abomination to the Lord thy God:* and chap. 12. 3. *Ye ſhall overthrow their altars, and break their pillars, and burn their groves with fire: and ye ſhall hew down the graven images of their gods, and deſtroy the names of them out of that place:* and Iſai. 30. 22. *Ye ſhall defile the covering of thy graven images of ſilver, and the ornaments of thy molten images of gold: thou ſhalt caſt them away as a menſtruous cloth, thou ſhalt ſay unto it, Get thee hence.*

To this is anſwered, 1. That theſe things preſcribed by Moſes and the Propher, King Edward

Edward and Queen Eliſabeth worthily performed, and left no idols nor their coverings to be aboliſhed by their ſucceſſours. Our Surpleſſes (by ſome in that point condemned) are no ſuch things, but like the ancient ornaments of the miniſters of the Goſpel in the Primitive times, before idolatrie ſetled in the Church: and if ſome Surpleſſes in the middle times were uſed as inſtruments of idolatrie, they are vaniſhed; ours are new, and were never ſo uſed.

See Mr. Maſons ſermon at Norwich, pag. 42, &c.

2. That although not the coverings of idols, yet other particular things abuſed to idolatrie may afterwards be lawfully uſed by Chriſtians, as the creatures of God, ſo it be without ſcandal. And therefore thoſe laws do not ſo much binde us as they did the Jews. This is S. Pauls doctrine concerning meats offered to idols, 1. Cor. 10. 26. For learned men obſerve, that there were uſually ſold in the markets theſe three things; 1. The heads of beaſts ſacrificed to idols. 2. Some parts of the body belonging to the prieſts, being more then they needed to eat. And 3. ſome pieces carried home by ſuch as returned from the ſacrifices, which they might ſpare. And of theſe, Saint Paul ſaith, it was lawfull for Chriſtians to buy and eat, at home or at feaſts, if they knew not that any man was ſcandalized thereby. This particular may ſerve for a rule in other particular things

Pſal. 24. 1. 1. Tim. 4. 4.

which have been polluted (the pollution being taken away or unknown, or no offence taken at it) they may be ſafely uſed as the good creatures of God. Which Saint Auguſtine counted ſo plain that it needed no further explication: but he gathers out of Deut. 7. 25. that the gold and ſilver, or other riches of idols may not be taken to mens private uſes, leſt they ſeem to deſtroy the idols for covetouſneſſe, not for piety: yet ſuch things may be converted to Gods ſervice, as wicked idolatrous men may be converted to his ſervice; and as the water of fountains dedicated to falſe gods may be uſed for baptiſme to the true God; as bells rung to the ſervice of idols, and temples dedicated to them, may be rung and uſed to the true Gods ſervice, (and ſo have been uſed in the Primitive Church, and in later times in England, France, and all the Chriſtian world over, and may well be done without ſcruple of Conſcience, ſaith Calvin) And this S. Auguſtine confirmeth by Joſhua his preſerving the ſilver, gold, and veſſels of braſſe and iron, uſefull for Gods ſervice, to be kept in Gods treaſury, when all other things in the taking of Jericho were accurſed and deſtroyed; and by Gideons ſacrificing a bullock unto God, and burning it with the wood of the grove dedicated to Baal, by Gods own appointment.

Aug. epiſt. 154.

Calvin epiſt. 23, 24.
Aug. ibid.
Joſh. 6. 19, 24

Judges 6. 25, 26.

Thus we have the judgement of the apoſtles

ſtles delivered by Saint Paul, and the judgement of the ancient fathers delivered by Saint Auguſtine, of this point. Now for the judgement of later Divines of reformed Churches, we may well wonder, that the Non-conformiſts alledge *Calvine, Martyr, Grynæus, Wolfius, Urſinus, Machabæus, Zanchius, Simlerus, Zepperus,* our book of Homilies, Doctour *Fulk,* and others, for their opinion. Surely they miſtake them: for in plain places of their writings, they ſay the plain contrary. *Burges pag. 619.*

Calvine (on Deut. ſerm. 32, pag. 310) ſaith, *We make no conſcience now, of turning the temples, which were Idol-houſes, unto the ſervice of God, which the Jews ought not to do.* And (ſerm. 57. on Deut. fol. 344) *This law, forbidding the handling of gold and ſilver, ſerved but for a time, for God trained up that people like little babies.* And Mr. *Parker* yeelds that *Calvine* is of a contrarie judgement to them. *Parker* on the Croſſe, part 1. pag. *36. Peter Martyr* ſaith that Princes and common-wealths may now lawfully convert to publick uſe the gold, ſilver, &c. of idols; which the Jews might by no means reſerve, becauſe it was forbidden to the Jews. The ſame *Martyr* (*epiſt. ad Hooper. pag.* 1087.) ſaith, *We muſt take heed, that we preſſe not the Church with too much ſervitude, as to think we may uſe nothing that hath been Popiſh. The ancient fathers took the temples of idols, and converted them into holy houſes of God: and* *Martyr. loc. com. claſſ. 2. cap. 12. pag. 349.* *Burges pag. 1087.* See our 30 Canon.

the revenues which the Gentiles had conſecrated to their gods, and to the Veſtal virgins, they turned to maintain the miniſtery: yea the very verſes of Poets ſerving the muſes, idols, comedies, theaters, and to pacifie their gods, Eccleſiaſticall writers (the holy Fathers) uſe and apply ſo farre as they finde them fit, good, and true, to Gods worſhip; directed by Saint Paul, *who diſdained not to cite Menander, Aratus, Epimenides their words or verſes. Furthermore, who knows not that wine was conſecrated to Bacchus, bread to Ceres, water to Neptune, olives to Minerva, letters to Mercury, ſongs to the Muſes or to Apollo, to idols, or Devils? all which we doubt not to apply as well to ſacred as to civill uſes.* Thus P. Martyr.

Zanchius alſo plainly denies theſe laws now to binde as then they did. *Zanch. de Redempt. lib. 1. pag. 648.* which alſo may be ſhewed in the reſt of the Authours alledged, ſaith Dr. Burges, pag. *619.*

See Burges pag. 591.

For other things abuſed, Shall we not bowe the knee to God (as 2. Chron. 6. 13. Ezra 9. 5. Acts 20. 36.) becauſe bowing was abuſed to Baal? 1. Kings 19. 18. nor the body and head to the ground (as Joſhua 7. 6. 2. Chron. 7. 3.) becauſe many did ſo to idols? Iſai. 2. 8, 9. nor lift up our eyes in token of expectation (as Pſalme 123. 1. Mark 6. 41. John 11. 41. and 17. 1.) becauſe ſome did ſo to idols? Ezekiel 18. 6. nor ſtretch out our hands to God

God in prayer (as 2. Chron. 6. 13. Pſalme 63. 4. 1. Tim. 2. 8.) becauſe ſome did ſo to ſtrange gods: Pſalme 44. 20.

The example of Hezekiahs aboliſhing the brazen ſerpent is alſo urged, for the aboliſhing of Ceremonies formerly abuſed. But I anſwer, The example of Hezekiah teacheth Princes to uſe their libertie, as he did his. The Church may be purged of things idolatrouſly uſed, two wayes: one by aboliſhing them; the other by taking away the abuſe onely. The firſt way he uſed, by taking utterly away the brazen ſerpent: the other he uſed, in ſparing Solomons chappels built for Aſhtoreth, Chemoſh, and Milcom, heathen gods, (1. Kings 11. 7.) for they ſtood ſtill till Joſiahs time, (2. King. 23. 13.) yet God gave Hezekiah this teſtimonie, (2. Kings 18. 6.) *Hezekiah clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moſes.* But howſoever many excellent Divines exhort Princes to imitate the zeal of Hezekiah and Joſiah: yet they ſay not that private Chriſtians may do it without authoritie.

CHAP.

CHAP. V.

As our Ceremonies are impoſed by our Princes, and uſed by us, they differ much from the Papiſts.

THere is great difference betwixt the Papiſts Ceremonies and ours, even in things of the ſame ſubſtance. Their *Suarez* ſhews us that Ceremonies are ſo farre Ceremonies, as they are to be obſerved in the uſe of ſome ſacred action, of which they are not the ſubſtance. And after, Theſe Ceremonies differ among themſelves *vel ritu, vel fine,* in their *uſe* or *end:* meaning, that where the rite or thing uſed, is the ſame in it ſelf, yet in a different uſe, or to another end, it is not the ſame but another Ceremonie. And thus, Bowing the knee in the maſſe-time, is a different Ceremonie from bowing to the altar, or to the crucifix, or to the hoſt, or to the chalice: and ſo our Croſſe upon Baptiſme, is a different Ceremonie from theirs applyed to other uſes. When bowing the knee was uſed in the ſervice of Baal, it was a Ceremonie of idolatry: but when it was uſed to God, it was no monumen. of idolatry. It is no *monument* which doth not *monere*, nor is inſtituted or fixed to that end. As a *Tombe* without an inſcription is not a *monument* but a *grave*. The inſcription applying it to the memory and mention of the party there intombed, makes it a *monument:*

Suarez in Thom. tom. 3. q. 65. ſect. 2. Burges 583, 584.

Burges ibid. 443.

nument: and applyed to anothers name there latelier buried, quite alters the nature of it, and makes it a new monument. So alſo, no metall is *moneta*, money, but in reſpect of the Governours ſtamp upon it: alter the ſtamp, and ſtamp the Spaniſh pieces with the Engliſh arms, and then it is not Spaniſh money, but Engliſh, though the metall and ſubſtance be ſtill the ſame. By the like reaſon, bowing to Baal is no monument of religious bowing to God; nor (after that) bowing to God, any monument of the idolatrous uſe of bowing to Baal: likewiſe the uſe of the Croſſe with us, is no monument of the Popiſh abuſe, no more then the Popiſh abuſe was a monument of the lawfull uſe of it in the Primitive Church. Preſent intention and profeſſed uſe of an indifferent Ceremonie is all the impreſſion or inſcription that it hath: even as the Elements in the Lords Sacraments are onely ſacramentall in the ſacramentall uſe, and not before or after; as the water uſed in Baptiſme.

Dr. *Burges* in a digreſſion (*pag.* 475. *& ſeq.*) ſhews great differences in the operative vertue, holineſſe, neceſſitie, and worſhip of God which Papiſts place in their Ceremonies being wondrous many, from our few and plain, ordained onely for comelineſſe, order and edification. And pag. 285. *Ours are meerly ſignificative, theirs beleeved alſo to be operative*

(*as exorciſmes, croſsings, ſprinkling of holy-water, oyl, chriſme, exſufflation, ringing of hallowed bells and ſuch like, to drive away the Devil*) *ours arbitrary, theirs held neceſſary: ours of morall duties onely, theirs ſignifying and ſhadowing out divine graces, procuring, and meriting them at Gods hand. Our ſmall threeds* (*I hope*) *may well paſſe through the needles eye, where theſe their Camels cannot.* 295.

CHAP. VI.

The Surpleſſe, Croſſe at Baptiſme, and Kneeling at Communions, approved.

BUt this is better ſeen in the particulars, which our people do moſt ſtick at; the Surpleſſe, the Croſſe, and Kneeling at the receiving of our Lords Supper.

Of the good uſe of the Surpleſſe amongſt us, I have ſaid enough in the third chapter: now of our difference from the Papiſts. Among them the Surpleſſe might not be uſed, untill ſome Biſhop or his deputie had ſolemnly hallowed it with prayers, to defend the wearer from the Devils aſſaults, and with many croſſings, and holy-water ſprinkling: which done, no publick act of miniſteriall ſervice might be done without it (except in the Maſſe, which required higher geare.) The Maſſe-prieſt, either with the Surpleſſe, or without

out it (at his choice) muſt put on the Miſſal furniture, the Amice, Alb, Tunicle, Stole, and the reſt: otherwiſe he ſinnes mortally. Theſe things Dr. *Burges* ſheweth and proveth out of their own books, pag. 475, 476.

It is not ſo with us: we uſe the Surpleſſe onely as a decent diſtinctive garment, as alſo the additions of hoods (ſhewing learned mens degrees in the Univerſities) may aſſure us. In which uſe, the Divines of reformed Churches do allow it, according to the examples of the ancient Fathers, *Chryſoſtom. Hom. 83. in Matt. Hieronymus lib. 1. cont. Pelag.* Of this judgement is *Zanchius*, *De Redempt. cap. 16. Pet. Martyr loc. epiſt. Hooper. fol.* 1087. citing Chryſoſtome and Cyprian. *Bullinger* and *Gualter* citing Theodoret, *hiſt. 2. 27. Socr. 6. 22. Polanus*, *Zepperus*, &c. Thus Mr. *Sprint*, pag. 88. *Melanchthon* and *Benhagius* counſelled miniſters to weare the Surpleſſe, rather then with fooliſh frowardneſſe to trouble and hinder the Church. *Concil. Melanchth. part. 2. fol. 91, 92. Sprint, pag. 129. Bucer* wrote that godly men might uſe theſe garments godly. *Martyr* calls the Surpleſſe a thing indifferent, which makes a man neither godly nor wicked. *Calvine* would not have men contend *de pileo & veſte linea*. *Beza* would not have churches forſaken for Surpleſſe, Caps, or ſuch other things truely indifferent: to whoſe writing herein ſubſcribed *Nicolaus Colladonus*, *Simon Goular-*

tius, Francis. Porta, Henric. Stephanus, and finally Mr. *Cartwright* himself: *Sprint,* 130. *& seq. Bucer. script. Angl. Censura, fol.* 458. *&c. Martyr. loc. com. fol.* 1085, 1086, 1127. *Calv. epist.* 120. *fol.* 217. *Beza epist.* 8. *fol.* 77. *Grindallo, & epist.* 12. *fol.* 98, 99.

Of the Crosse in Baptisme, our use is, 1. Lawfull, 2. Safe, 3. Profitable, 4. Necessary.

See our 30 Canon.

1. Lawfull, By the judgement of the Primitive Church, which used it, and gloried in it, without any thought of superstition: for which cause it was retained also by the reverend Fathers and great Divines in the dayes of King Edward 6. of which, some suffered banishment, some death, for the testimony of the truth: and such as returned from exile in Queen Elisabeths time, continued the use of it. You must condemne all these grave, ancient, and late-learned Divines, Fathers, Martyrs, if you condemne us: if you absolve them, you absolve us.

Adde unto them, The late harmonie of confessions of other reformed Churches, allowing it, and also the most learned particular Protestant Divines: Bucer, who saith, It is *nec indecens nec inutile:* Beza, who bids, rather use it, then forsake the ministerie; and, *Utantur ipsi, sicut par est, libertate sua.* Hemingius, *Adiaphora sunt:* let not schismes arise for them. Zanchius, *It may be used without superstition, yea with commendation, and without perill,*

rill, and bindes not the Conſcience. Polanus, *It was uſed by the Fathers without ſinne:* ſo ſaith Zepperus, and Mr. Perkins, and Goulartius, cited by Mr. Sprint, pag. 138. *& ſeq. Bucer. ſcript. Anglic. cenſur. cap.* 12. *fol.* 479. *Beza quo prius fol.* 98, 100. *Heming. Syntag. ad* 4. *leg. decalogi,* § 33, 34. *fol.* 365. *& comment. in* 1. *cap. Joan.* he ſaith, *Minimè improbo ſignum crucis. Zanchius compend. Relig. loc.* 16. *de tradit. eccleſ. fol.* 654. *Polanus, in Ezech. cap.* 9. *verſ.* 4. *fol.* 258. *Zepper. de Sacrament. cap.* 16. *fol.* 357, 358. *& de polit. eccleſ. lib.* 1. *cap.* 10. *fol.* 57, 58. Mr. *Perkins, Problem. tit. Signum crucis, ſect.* 1, 2, 3. *fol.* 83, 84.

2. Safe: without doubt, as it is uſed by our Church with ſufficient Cautions and Exceptions againſt all Popiſh ſuperſtitions and errours. For, 1. it is no part of the ſubſtance of Baptiſme: but being uſed after the infant is fully and perfectly baptized, it neither addes any thing to the vertue and perfection of Baptiſme, nor being omitted doth detract any thing from the effect of it. And in this uſe we hold conformitie with the ſafe and honourable Primitive Church, but no conformitie with the later Papiſts: as Dr. Burges well ſheweth. *Our miniſters* (ſaith he) *do not croſſe themſelves, nor the people, nor fonts, water, Communion table, cups, or the bread and wine, or any other of Gods ordinances, all which their prieſts are bound to, for their conſecration; and without*

See our 30 Canon, § Thirdly &c

Dr. Burges pag. 476. & ſeq.

which nothing is with them conſecrated or haly. We croſſe not the childe before baptiſme, on the forehead, breaſt, or any part (which their prieſts muſt do, to drive away the devill, and to make the Sacraments efficacie more eaſy and ſtrong.) And after baptiſme, we croſſe not the infant with oyl, chriſme, or without, on the crown (as their prieſts muſt do, to give them their full Chriſtendome, leſt they die before confirmation.) And at confirmation, our Biſhop is not to croſſe the forehead with chriſme, or without (which in Popery is injoyned as an eſſentiall part of their Sacrament of confirmation.) Thus Dr. *Burges* there: who alſo reciteth manifold abuſes of the croſſe among the Papiſts, *pag.* 584. *&* *ſeq.* worthy to be read, but too long to be here inſerted.

3. Profitable: for as by Baptiſme we receive a great bleſſing, ſo we muſt be mindefull to perform a great duty. As the infant by Baptiſme is made a member of Chriſt, the childe of God, and an inheritour of the kingdome of heaven; that is, a partaker of all benefits purchaſed by Chriſt (adoption, grace, and glory, in their times:) ſo by being received into the Church militant for a time, he muſt take upon him the croſſe of Chriſt; or his croſſe, and follow Chriſt, and that dayly: of which dutie to put him in minde, he is ſigned with the ſigne of the croſſe upon his forehead, in token that he is to become a faithfull,

Matt. 10. 38. Luke 9. 23.

full, conſtant and valiant ſouldier of Chriſt, and (as our book ſpeaks) not be aſhamed to confeſſe the faith of Chriſt crucified, but manfully to fight under his banner, againſt ſinne, the world, and the devill, &c.

This is profitable, not onely to the new-baptized, but to all the aſſembly, to put them in minde of their duties promiſed in their baptiſme: who can be content to receive benefits, but are oft forgetfull of their duties.

4. Neceſſary: though not to the eſſence of the ſacrament of baptiſme, yet neceſſary to be added to the ſolemnitie of baptiſme, for the reaſon before-ſaid: Neceſſary alſo, and not to be omitted without ſinne, becauſe it is commanded by lawfull authority. And whereas the 30 Canon ſaith, *By this lawfull ceremonie the childe is dedicated to the ſervice of Chriſt*; It muſt be underſtood onely, *Declared to be dedicated*, ſaith Dr. *Burges, pag. 476, &c.*

See our 30. canon in the end, and our laſt chapter here.

But concerning another point, which Dr. *Burges* addeth [That, if the infant be in perill of death, not likely to live to make profeſſion of Chriſt crucified, our book directs us to baptize it, but not to uſe the croſſing, &c.] becauſe haply ſome man might take his meaning to be that our book forbad the croſſing in that caſe: I deſired our moſt learned and judicious Biſhops judgement of this point (among others) who moſt fatherly and lovingly wrote me this anſwer, with his own hand.

I do conceive, that unleſſe it be certified, in this particular caſe, that the childe was formerly admitted into Chriſts congregation, and ſigned with the ſigne of the Croſſe, there is no warrant in the Liturgie to omit that ſigne, I certifie you that all is well done— and that this childe is received into the number of the children of God — *How is he received, but by that form of receiving expreſſed in Publike baptiſme,* We receive this childe into the congregation of Chriſts flock, and do ſigne him, &c. *The other interpretation and inference of* Dr. *Burges would open a gap to palliate inconformity, by cauſing the midwives, or ſome one elſe to be medling with every inconformable mans childe, and ſo draw it to this caſe of Private baptiſme, to avoid the ſigning of it with the ſigne of the Croſſe.*

For though the word *Receiving* go before the Croſſing, (as the 30 Canon ſaith) yet they are conjoyned.

JOHN LINCOLN.

Oecum. Τῶν ἐν τῷ βαπτίσματι γινομένων· mox à baptiſmo, initio Eccleſiæ, ob perſecutionem.

In the Primitive Church alſo, laying on of hands was uſed preſently upon the baptized, to confirm and ſtrengthen them againſt the perſecutions of thoſe times.

Concerning *kneeling at the receiving of the holy Communion,* We finde that kneeling, bowing the body, or falling on their faces in moſt reverent ſort was uſed by Gods people upon any ſigne of Gods preſence or grace exhibited unto them: as, 2. Chron. 7. 3. *When the children of Iſrael ſaw how the fire came down, and the glory of the Lord upon the houſe, they bowed themſelves*

themſelves with their faces to the ground upon the pavement, and worſhipped, and praiſed the Lord, ſaying, For he is good, and his mercy endureth for ever. The like we reade Levit. 9. verſ. the laſt. *And there came a fire from before the Lord, and conſumed upon the Altar the burnt offering and the fat: which when all the people ſaw, they ſhouted, and fell on their faces.* If any man think this was lawfull onely at the extraordinary or miraculous tokens of Gods preſence, let him conſider theſe ordinaries. Pſalme 132. 7. *We will go into his tabernacles, we will worſhip at his footſtool.* The Hebrew text of this is tranſlated *verbatim* by Pagnine & Montanus, thus, *Incurvabimus nos ſcabello pedum ejus:* and by Tremelius and Junius, *Incurvamus nos* [*honorem exhibentes*] *ante ſcabellum pedum ejus:* and Pſal. 99. 5. *Exalt ye the Lord our God, and worſhip at his footſtool: for he is holy* (margent, Or, *It is holy*) Pagnine and Montan. *Incurvate vos ſcabello pedum ejus,* Tremelius, *Ad ſcabellum pedum ejus.* Gods people worſhipped not the footſtool, but God at or before his footſtool: as, Pſal. 95. 2. *Let us come before his preſence* (*ante faciem ejus,* Tremel.) 6. *Let us worſhip and bowe down: let us kneel before the Lord our maker;* to wit, in his Temple, or before his Temple, as did Ezra (Ezra 10. 1.) *When Ezra had prayed, confeſſed, wept, and caſt himſelf down before the houſe of God.* (Pagnine, *Cùm concidiſſet coram domo Dei:*

Dei: Montan. *Procidens ad facies domûs Dei:* Tremel. *Proſternens ſe ante domum Dei.*) He worſhipped not the houſe of God, but the God of that houſe. Why may not, why ſhould not we do the like at the receiving of theſe holy myſteries, without idolatrie, or any breach of the ſecond commandment?

Proteſtants, that do not hold a tranſubſtantiation, or turning of the ſubſtance of the outward elements into the ſubſtance of the very body and bloud of our Saviour, need not, or cannot in reaſon think that our kneeling at the receiving thereof is a worſhipping of the creature: yet becauſe they verily beleeve and know that theſe are Sacraments and ſeals unto us, ordained by Chriſt to ſignifie and repreſent unto us the breaking of his body and ſhedding of his bloud for our redemption; and more, to confirm and deliver unto us the aſſurance of our ſalvation purchaſed by him; & alſo to convey it unto us, as by certain conduit-pipes, by his power, wiſdome, and mercy, ordained the ineſtimable benefits of his death and paſſion: in regard of this incomparable uſe and benefit, we cannot receive them with too much humility, reverence, and thankfulneſſe.

Therefore kneeling at the Communion hath been uſed and allowed by the moſt excellent Divines of reformed Churches.

Sprint, 142, &c.

Calvine alloweth it in Orthodox profeſſours, *Epiſt.* 292. *fol.* 479. *Beza*

Beza epiſt. 12. pag. 100. edit. Genevæ 1575. Geniculatio denique (ſaith he) *dum ſymbola accipiuntur, ſpeciem quidem habet piæ ac Chriſtianæ venerationis, ac proinde olim potuit cum fructu uſurpari:* (here is a confeſſion of the antiquitie of kneeling, and the pious and profitable uſe thereof) but becauſe after that the new doctrine of Tranſubſtantiation was brought into the Church, and thereupon the worſhipping of the elements, as if they were God himſelf, he thinks it was well done to take it away: but he addeth, *Interea tamen cùm iſta per ſe non ſit idololatrica, idem de illis quod de proximè præcedentibus ſentimus*; to wit, they are tolerable, and may be profitably uſed.

Bucer, epiſt. ad Joan. Alaſc. ſaith, *Sacraments may be diſtributed to men kneeling or ſtanding, and as well in the Church, and in the morning, and to women as well as men; though our Lord celebrated it in a chamber, in the evening, and to men onely. The ſubſtance remaining entire, ſuch circumſtances may be changed.*

Peter Martyr, Loc. com. claſs. 2. loc. 4. pag. 232. edit. Londin. 1576. teacheth that kings as kings ſhould have care that ſound doctrine and decent ceremonies be maintained: and addeth, *Nihil intereſt ſi cœnæ Dominicæ ſacramentum ſtantes, aut ſedentes, aut genibus flexis percipiamus, modò inſtitutum Domini conſervetur, & occaſio ſuperſtitionis præcidatur.* And, *In defenſ. ad Gardiner. de Euchariſt. part. 1. object. 1.*

fol. 5. he ſaith, *If ones minde be applied, not to the elements, but to the thing ſignified; adoration may lawfully be interpoſed, &c.*

Urſinus agreeth with *Martyr:* as he profeſſeth, *Exercitat. part.* 2. *fol.* 835. *ad fol.* 840.

Zanchius, Tom. 4. *lib.* 1. *cap.* 17. *Theſ.* 10. *de idololatria, pag.* 531. *Theſ. decimâ. Ut piè facit qui honore aliquo & reverentiâ afficit ſacramenta: ſic idololatriam admittit, qui ea adorat & colit.* The firſt part, that ſome honour and reverence is due to the ſacraments, he proveth 1. by Saint Pauls words, *Worthily*, & *not diſcerning the Lords body* (1. Cor. 11. 29.) from common and ordinary meat and drink: there ought to be worthineſſe, principally in the minde, and reverence in the outward geſture of the body: and 2. by the common conſent and cuſtome of all men, who come bareheaded, &c. and 3. by example of mens reverence to the word of God preached and read; which though it be not worſhipped, yet is to be handled and heard reverently, as the word of God, and not of men. The ſecond part, That adoration and worſhip is not to be given to the bread and wine, becauſe they be ſtill creatures, and therefore may not have that honour which is onely due to the Creatour: which he explicateth, that invocation and prayer for pardon of our ſinnes, may not be made to them, for that is a worſhip proper

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to God. Such kinde of worſhip to the bread and wine (as if they were Chriſt himſelf) in their elevations and circumgeſtations, *Zanchius* condemneth as idolatrie: and ſo do we.

Zepperus de ſacramentis cap. 13. fol. 321, 322. teacheth that we are not bound in the new Teſtament to the circumſtances of the time, place, ſite or poſition of body, (ſuch as Chriſt uſed when he firſt ordained the Sacrament) but may enjoy our Chriſtian liberty in altering them. Again, *Polit. Eccleſ. lib. 1. cap. 11. fol. 76.* he ſaith, *Theſe circumſtances may by our Chriſtian liberty be differently appointed and obſerved.* *Sprint*, 146.

The Low-countrey Churches, thus, *In the adminiſtration of the Lords ſupper, let every Church impoſe or uſe ſuch Ceremonies as they ſhall judge moſt expedient, &c. Ex Actis Synodalibus general. inferior. Germ. Middleburg. anno* 1581. *Can.* 45. *Sculting. Anachryſ. Hierarch. lib. 9.* 141.

The Bohemians receive this Sacrament, *In genua procumbentes, kneeling on their knees. Harm. confeſſ.* §. 14. *Bohem. fol.* 120.

Saravia contra Bezam, defenſ. cap. 25. fol. 582, 583. and *Luther in Gen.* 47. allow this ceremony of kneeling. 147.

CHAP. VII.

Our Ceremonies are commendable for their ancient and profitable uſe.

Sprint, pag. 170. OUr Ceremonies (now queſtioned) are ancient and of good uſe: as that in miniſtring the Sacraments, the miniſters ſhould weare a white linen garment. *Zanchius de Redempt. cap.* 16. *fol.* 445. who citeth S. Hierom *contra Pelag. lib.* 1. See before, chap. 6. See alſo our 30 Canon, that in baptiſme they ſhould ſigne the baptized with the ſigne of the Croſſe, which ſigning Beza ſaith is *vetuſtiſſima*; and ſo for kneeling at the Communion, that it hath a ſhew of godlineſſe and Chriſtian reverence, and was uſed *cum fructu. Beza epiſt.* 8. *fol.* 100.

Beza epiſt. 8. *fol.* 75.

Burges 418. The rites and ceremonies of Rome were not all of one ſuit: Thoſe of her virginitie had ſome uſe, though after her fornication proſtituted to abuſe: others were originally begotten of her body polluted, and ſo ſome are in themſelves, and in the ſimpleſt uſe of them, unlawfull; as the images of the Godhead, half-communions, &c. others ſuch as in themſelves were (ſometimes) lawfully uſed, as of indifferent nature: and ſuch are ours now in queſtion, as Beza confeſſeth, *epiſt.* 8. Where Sinne and Ceremonie are inſeparably woven together, we muſt ſeparate from both, even from

from the ceremonie for the ſinnes ſake, and break the veſſel that cannot be cleanſed; but in acceſſary pollution ſeparable, cleanſe away the pollution, and preſerve the veſſel. So the ancient ceremonies which were pure among the Fathers, but by tract of time gathered pollution among the Papiſts, may yet by waſhing and cleanſing be reſtored to their ancient ſweetneſſe, and uſed without ſinne.

The ancient Fathers and Churches had alwayes ſome univerſall ceremonies, which were not appointed in Scripture (as the feaſts of Chriſts Nativitie, Reſurrection, Aſcenſion, Pentecoſt, &c.) *Zanchius Tract. de Sacra ſcriptura, pag.* 279. And theſe cuſtomes were univerſall through the whole Church (though there was for a time ſome difference in the time, yet none in the fitneſſe of the things) and theſe have continued to this day: if ſome pollution have beſpotted them, ſhall we not cleanſe it away, and frame our ſelves to the ancient cuſtome? Is the cuſtome of the whole Church deſpicable? of which S. Paul ſaith (1. Cor. 11. 16.) *We have no ſuch cuſtome, neither the Churches of God.* And again, *Came the Goſpell from you? or came it to you alone?* Who is he that dares thus to cenſure the univerſall militant Church? Auguſtine (*epiſt.* 118.) ſaith, *Inſolentiſſimæ inſaniæ eſt, exiſtimare non rectè fieri, quod ab univerſa Eccleſia fit:* and he

Dr. Burges *pag.* 102. & *ſeq.*

Burges 458.

ſaith (*ibidem*) that univerſall obſervations not being written in Scripture, muſt be underſtood to be commanded and ordained by generall Councels, or elſe to come from the Apoſtles. Surely we hold it an honour to our Church, that we are come as neare the Primitive Church, as we well could. So ſaith Biſhop Jewel, *Defence of the Apology, pag.* 27, 28. And in the Preface before our book of Common prayer, is this Profeſſion, *You here have an order for prayer (as touching the reading of the holy Scriptures) much agreeable to the minde and purpoſe of the old Fathers.* And of Ceremonies, (*ibid.*) *If ſome be offended, for that ſome of the old Ceremonies are retained ſtill: if they conſider, that without ſome Ceremonies it is not poſsible to keep any order, or quiet diſcipline in the Church, they ſhall eaſily perceive juſt cauſe to reform their judgement: and if they think much that any of the old remain, and would rather have all deviſed new; then ſuch men granting ſome Ceremonies convenient to be had, ſurely where the old may be well uſed, there they cannot reaſonably reprove the old onely for their age, without bewraying their own folly: for in ſuch a caſe, they ought rather to have reverence unto them for their antiquity, if they will declare themſelves more ſtudious of unitie and concord then of innovations and newfanglenesſe: which (as much as may be with true ſetting forth of Chriſts religion) is alwayes to be eſchewed.*

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The writers againſt our ceremonies, cannot deny that the Fathers practiſed them: but they did it (ſay they) without examining their lawfulneſſe or unlawfulneſſe, as men buſied in thoſe hard times of perſecution about more ſubſtantiall matters of religion, and not having time and leiſure to look into theſe inferiour things. Thus the nameleſſe replier (upon Biſhop Mortons Defence, *cap. 3. ſect. 29.*) ſhifts and ſhuffles off the ancient Fathers. But 1. This is a poore evaſion, and abuſing of the Fathers, as if they ſaid, The whole Church of Chriſt, even in the dayes of moſt pure zeal and frequent martyrdome, was ſo wholly ſlack or blinde, that they continued by joint conſent, in the uſe of unlawfull obſervations, without ſearching or knowing whether they were lawfull or not. 2. It is a vain evaſion, becauſe ſtill in the better and calmer times of the Church, (when there was leiſure and time enough to examine them) the ſame Ceremonies continued conſtantly, and generally practiſed. 3. It is a confeſſion plain enough, that the ancient Fathers are in this point fully againſt them. And as they elude the Fathers, ſo alſo the late Proteſtant Divines. When we alledge *Luther, Calvine, Melanchthon, Beza, Bucer, Martyr, Zanchius*, and ſuch other zealous champions as God raiſed up againſt the purple harlot; or the bleſſed Martyrs of our own nation (*Ridley, Cranmer, Hooper,*

See Burges pag. 383, 384 & 627.

Hooper, Latimer, &c.) who gave their lives in oppoſition to Antichriſt, and were the men that gave entertainment to theſe very Ceremonies: Their anſwer is, Either their meaning is miſtaken; or elſe, They ſhewed themſelves to be but men (as if the Non-conformiſts were more then men;) or, There is varietie in ſome of them touching this point; or, Sometime they waver in their words; or, forſooth, Some of them wrote in the dawning of the day: Others lived in England, as *Bucer, Martyr; Chemnitius* was a Lutheran, *Zanchius* of a timorous diſpoſition; or, They were not well informed: and ſuch other geare: Whereby all men may ſee that theſe grave Divines were not of their judgement. But they had rather caſt dirt in the faces of the Lords worthies, then confeſſe any miſtaking in themſelves.

Burges 387.

So that to diſſwade theſe indifferent things, as unlawfull, pernicious, or evil, is bitterly to tax, diſgrace, and condemne all the ancient Churches primitive, and the grave Fathers thereof, yea the univerſall Church of Chriſt not onely in thoſe times, but in the after-times, and all the reformed Churches in theſe laſt times; and to appropriate all true knowledge, ſinceritie, and godlineſſe onely to the Non-conformiſts of this onely age and countrey.

CHAP.

CHAP. VIII.

Our Ceremonies impoſed by lawfull authoritie, may not be omitted without ſinne.

THe former objections being anſwered, and our Ceremonies cleared to be lawfull both by the late judicious Divines, and alſo by the Fathers and cuſtomes of the ancient Church; Behold now the *Neceſſitie of Subjection* to them, being impoſed by *Lawfull authoritie.* For things in themſelves indifferent do in a ſort alter their nature, when by lawfull authoritie they be commanded or forbidden: for then, being commanded, they may not be omitted; & being forbidden, they may not be done. *Beza epiſt. 24. fol. 142, 143. numero 6, 7.* So ſaith alſo our 30 Canon, in the end.

B. *Morton* ſheweth, that although Ceremonies be humane *in hypotheſi* (in particular choice of ſome rather then of other) yet they are Divine *in theſi* (by the generall appointment or permiſſion of God, ſaying, *Let all things be done decently, and in order, & to edifying,* 1. Cor. 14. 40, 26.) B. *Mortons* generall *Defence, c. 1. ſect. 22.* And M^r. *Cartwright* ſaith, of lawfull ordinances, that *God commandeth them by the Church.* And *we are ſo farre bound in Conſcience to obey them, as that we cannot neglect them without ſin,* ſaith *Beza, ep. 24.* So teacheth alſo *Calvine, Bullinger, Melanchthon, Zanchius, Urſinus,* alledged by D^r. *Burges,* Anſwer *p. 276. Yea* (ſaith *Beza*) *whoſoever in the Church of God* (*be they*

few or many) *do pertinaciously and tumultuously oppose themselves against the ministers of the Consistorie, and will not obey them in things not contrary to the word of God, they are of all men most justly to be accounted and censured as manifest enemies to the Church, whose publick peace they trouble. Beza, epist. 24. pag. 149.* Therefore Dr. *Burges* saith, (*pag. 230.*) *What Church is there, that doth not punish the disturbers of her publick peace more severely, then some other sinnes, which in their own natures simply considered are unto God more offensive?* For what is this but an enervation or dissolution of good laws and government? Therefore let no such man complain of the magistrates severitie, when the fault is in himself. *Crudelem medicum intemperans ager facit.* And let no man pretend *Offence* either of the people, or of his own person, for altering his judgement and courses.

Of offence.

For, 1. All the offence that people take, grew from the errour and indiscretion of some preachers declaiming so earnestly against our Ceremonies: which offence the preachers again may take away or prevent, if they will be as earnest and diligent to inform their peoples Conscience aright, about the purpose, use, and end of our Ceremonies, as they have been to leade them into errour and mislike of them, as *Beza* saith, *epist. 12. pag. 99.*

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The people alſo, which have been led by the reverence they bare to their paſtours, to embrace whatſoever they taught, without examination, I wiſh them (with the Bereans, Acts 17. 11.) to *ſearch the Scriptures whether thoſe things be ſo*, and to *prove all things, and hold faſt that which is good*, 1. Theſ. 5. 21. Ordinarie men in eating an apple, will cut out the rotten, the worm, and the core, and eat the good onely; and ſpying a ſpider, or any filth in a glaſſe of wine, will take it out, and not ſwallow down all together without diſcretion. When we ſee a heap of gold-filings mingled with duſt, let us cull out the gold, and leave the duſt; and neither think all is gold, nor all duſt, nor ſcorn the gold becauſe of the duſt mixed with it, nor eſteem the duſt becauſe of the gold, but ſeparate them with good diſcretion. Learning, zeal, & painfulneſſe, is gold in the preachers; embrace it: but if any duſt of erroneous opinions be mixed with it, take not that for gold alſo. *Oves eſtis, ſed rationales* (ſaith Saint Chryſoſtome) You ſay you are ſheep, and muſt be guided by your ſhepherds: yet you are ſheep endued with reaſon, and may perceive when they drive you into bogs or briers. Preachers (yea Saint Paul himſelf, 1. Cor. 13. 12.) *ſee through a glaſſe darkly*, and *know but in part:* and neither they nor you muſt think too highly of them, but *ſoberly, according*

as God hath given to every man his different measure, Rom. 12. 3, 6.

2. We muſt know alſo that the Scriptures which teach us not to offend our brethren (as 1. Cor. 8. 9, 12, 13. and 10. 28. and Rom. 14. 15, 16, 21.) do ſpeak of things in our own power, to do, or not to do; and not of things commanded by the Magiſtrate, whom we muſt obey both *for fear* of puniſhment, and alſo *for Conſcience ſake*, Rom. 13. 4, 5. And thus Dr. *Saravia* reſolves; *Scandall of the weak cannot take place againſt a publick law, to which ſubjects muſt ſubmit. Saravia Defenſ. diverſ. grad. miniſtr. cap. 25. fol. 581.* If it be a fault, it is certainly a leſſer fault to offend ſome ignorant people, then to offend the governours: for that is onely againſt Charitie, this againſt Charitie and Dutie, or Juſtice; an exemplary diſobedience tending to the diſſolution of government.

3. When we perform obedience to magiſtracie commanding things in their own nature indifferent, no man ought to take offence at us: if he do, the ſinne is his, and not ours. It is *Scandalum acceptum, non datum*; and he muſt be better taught. See for this two notable diſcourſes of Ceremonies or traditions and ſcandall, in Zanchius, *tomo* 8. *pag.* 814. *& ſeq. edit. Samoneti*, 1605.

This neceſſity of ſubjection, our judicious exiles and martyrs in Queen Maries time, did very

very well know, practiſe, and perſwade; teſtifying thereby alſo their good opinion of our Church ſervice and ceremonies. *Cranmer* proteſted (if the Queen would give him leave) that he with *Peter Martyr* and foure or five others would prove our Common prayers, Sacraments, and Ceremonies, lately ſet forth by King Edward 6. to be more pure and according to Gods word, then any that had been in England theſe thouſand yeares before. *Acts and Mon. fol.* 1465. Biſhop *Ridley* and *Grindall* judged that nothing could be diſproved in them by the word of God. *Acts and Mon.* Dr. *Taylor* ſaid, no Chriſtian conſcience could be offended with any thing therein. *Acts and Mon. fol.* 1521.

At *Frankford*, when ſome exiles diſliked them, other moſt reverend perſons ſtood ſtrongly for them, as *Thomas Leaver*, *John Jewel*, *John Mullins*, *John Parkhurſt*, *Laurence Humfrey*, *James Pilkington*, *Alexander Nowell*, *James Haddon*, *Edwin Sands*, *Edmund Grindall*, *&c.* all worthy men, Biſhops, Deans, Doctours, or Martyrs afterwards: ſealing the truth they held, with danger, exile, and loſſe of their lives. See the diſcourſe of the troubles at *Frankford, fol.* 16. 23, 19. Their diverſity of opinions cauſed them alſo to ſeek the judgements of other Churches and teachers, as *Calvine*, *Beza*, *Bullinger*, *fol.* 25, 199. Alſo *Robert Horn*, *Thomas Leaver*, *John*

Mullins, Thomas Bentham, William Cole, John Parkhurſt, Laurence Humfrey, &c. were fully determined to uſe no other order or ceremonies then thoſe aforeſaid of King Edward. *Diſcourſ. fol.* 16, 223. And *James Haddon, Edwin Sands, Edmund Grindall, Chriſtopher Goodman*, confidently brought the ſame rites into the Engliſh Church there, *fol.* 22, 23. They alſo at *Frankford* wrote unto the like Exiles at *Zurick*, perſwading them to ſtand to the death for defence of the ſame Ceremonies: and M^r. *Fox* was one of the 17. that ſubſcribed to the letter.

Adde unto theſe, thoſe other worthies, that in more peaceable times ſtuck at our Ceremonies for a time: yet in time, upon better conſideration, conformed themſelves, and uſed them. Biſhop *Hooper* preached and wrote earneſtly againſt them, chiefly againſt Epiſcopall garments and Surpleſſes, and was impriſoned for it, for a ſeaſon: but his reaſons were anſwered, and himſelf perſwaded by *Bucer, Martyr*, and *Calvine*, to conform: ſo that afterwards he did weare the ornaments, and preached before the King in the Biſhops robes. *Calvin. epiſt.* 120. *fol.* 217. *Bucer, Script. Anglican. fol.* 705. *de re veſtiar. Hooper. Pet. Mart. loc. com. ad finem inter epiſtolas, fol.* 1085. M^r. *Greenham* proteſted he would obſerve them, if they were enjoyned him. M^r. *Dearing* uſed them. Biſhop *Jewel*, D^r. *Whitakers*, D^r. *Fulk*,

Dr. *Fulk*, conformed: ſo did Dr. *Humfrey* after long ſtanding out; as alſo Dr. *Raynolds*, Dr. *Spark*, Dr. *Chaloner*, Dr. *Ayry*, Dr. *Chaderton*, Mr. *Knewſtubs*; and very ſtudiouſly perſwaded others to do the like: as did alſo Mr. *Sprint*, and Dr. *Burges*, having throughly examined all the reaſons *pro & contra*, and many other godly learned men, too long here to be reckoned. And if any refuſe them ſtill, becauſe they think it a diſgrace to their perſons or miniſtery to alter their mindes and courſes, having never yet uſed them, but rather ſpoken and preached againſt them: I wiſh them to conſider well, and follow the examples of theſe aforenamed worthy men.

But if theſe worthies of later times be not ſufficient, let us ſet before our eyes that ancient glorious light of Gods Church Saint *Auguſtine*, who in his age wrote and publiſhed to the world two books of *Retractations*, wherein he acknowledged and corrected the errours which he had committed in his former books. Theſe books ſhewed that he religiouſly preferred Gods honour and the Churches good before his own credit; and that he laboured both by good report and ill report to bring men to the truth, and ſought (with Saint Paul, 1. Cor. 10. 33.) *not his own profit, but the profit of many, that they might be ſaved:* which turned to the great commendation of his ingenuitie and ſincerie-

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tie. And it may teach all men to acknowledge with him, that ſince the Apoſtles times, the knowledge of Gods miniſters comes not unto them by ſudden revelation or infuſion from God immediately, or all at once; but by ſucceſſion and degrees, by labour, ſtudy, ſearch, conference, and contention with the erroneous. By which means Saint Auguſtine profited in knowledge more and more to his lives end; as Saint Peter exhorteth all men to do, in his laſt words of his laſt chapter of his laſt epiſtle. And therefore to profeſſe our profiting in knowledge, ought to be no ſhame unto us: and to confeſſe our ſlips or errours even publickly, to reduce men to the knowledge of ſome neceſſary truth, ſhews our charitie to them, our piety to God, and the ſinceritie of our own hearts.

Laſtly, that I may ſpeak generally to all countrey miniſters and other ſubjects, but chiefly to the younger & ruder ſort, I ſay, We inferiour people may well think our Princes have reaſons to do what they do, though we comprehend them not: For we live as it were in low valleys and plains, and ſee not far about us: but Princes ſit as on tops of hills, and ſee both into former ages, what was done then, and into forrein countreys, what is done now, how all things are and have been carried, with the reaſons, circumſtances, and events of all: aſſiſted alſo with the advice and judgement of the

the graveſt, wiſeſt, learnedeſt Divines, and other choiſeſt counſellours of greateſt experience: by whoſe grave counſels, with due reſpect to former ages, and the preſent ſtate of neighbour nations, they ſet down orders fitteſt for their times and countreys: which we countrey people ſhould not raſhly cenſure, but willingly ſubmit unto, thinking humbly of our ſelves, and reverently of their wiſdomes. Farre be from us that ridiculous fable (recited by Plutarch in the life of *Agis* and *Cleomenes*) of the ſerpents tail, that would needs leade the body another while, as if the head had already led it too long: but the tail wanting eyes and brains, led the head and body into dangerous places, and mangled them all to pieces: or that cenſure of Tully in his book *De ſenectute:* To the queſtion, *Cedo, qui veſtram Rempub. tantam amiſiſtis tam citò?* The anſwer was, *Proveniebant Oratores novi, ſtulti, adoleſcentuli.*

We ſhould think alſo ſeriouſly of that Medicall and Politicall rule, *Omnis mutatio periculoſa:* which S. Auguſtine applies to Church ceremonies; Where lawfull cuſtomes are ſetled (ſaith he) though ſome other more profitable perchance might be found out, yet *Ipſa mutatio conſuetudinis, etiam quæ adjuvat utilitate, novitate perturbat.* The very change of ſetled cuſtomes, though it help with ſome commodity, yet will it do hurt with the no-

vitie. Which occaſioned the *Locrines* cuſtome, that whoſoever would bring in a new law amongſt them, ſhould come and declare it to the aſſembly, with a halter about his neck; that if it were not approved good for the Common-wealth, he might preſently be hanged, for his deſire of innovation. To which purpoſe our late gracious Soveraigne King James (in his proclamation prefixed before the book of Common prayer) hath theſe words, *Neither are we ignorant of the inconveniences that do ariſe in government by admitting innovation in things once ſetled by mature deliberation; and how neceſſary it is to uſe conſtancy in upholding the publick determinations of ſtates: for ſuch is the unquietneſſe and unſtedfaſtneſſe of ſome diſpoſitions affecting every yeare new forms of things, as if they ſhould be followed in their unconſtancie, would make all actions of States ridiculous and contemptible; whereas the ſtedfaſt maintaining of things by good advice eſtabliſhed, is the weal of all Common-wealths.*

FINIS.

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